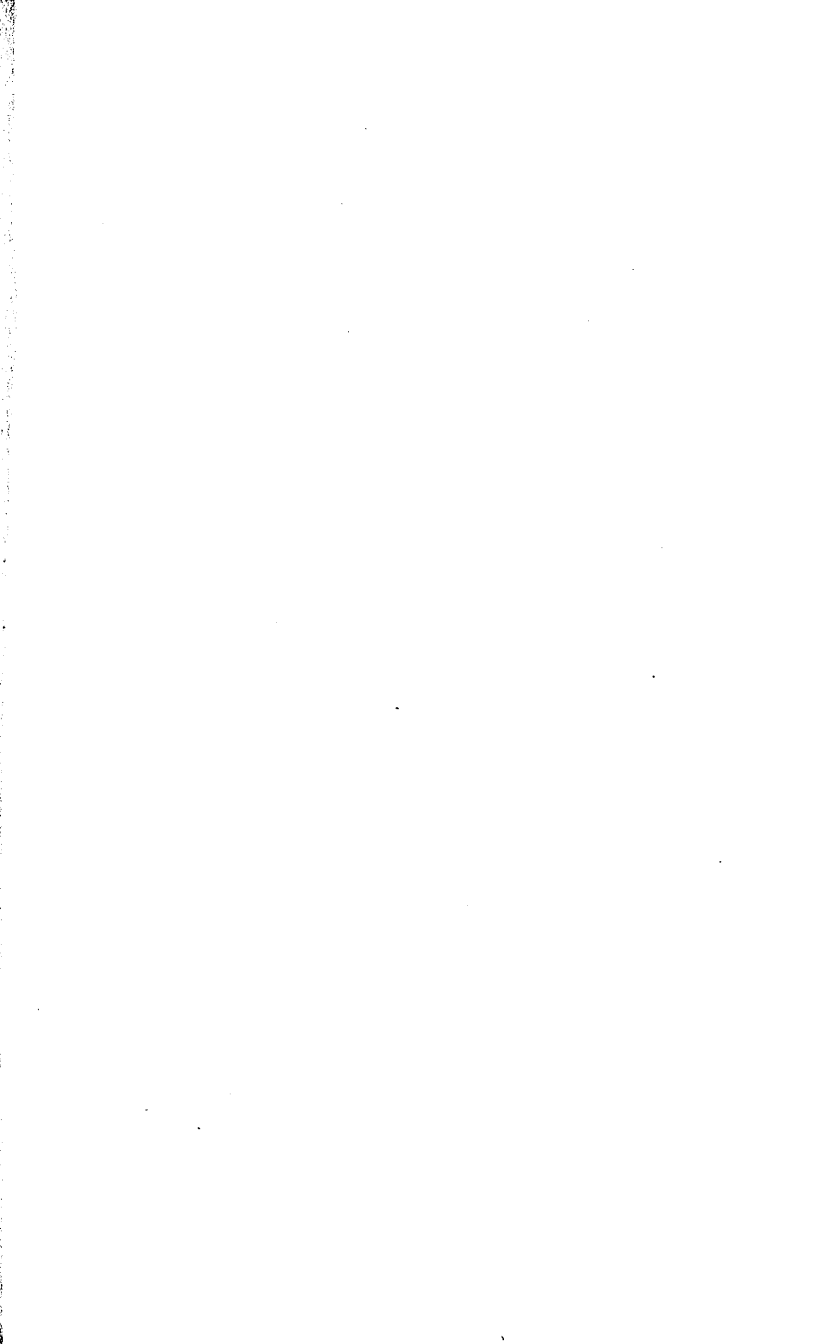


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I AM OF APOLLOS

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LIGHT ON THE SYNOPTIC PROBLEM
FROM A SCHOOL OF JOHN THE BAPTIST

by

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PREFACE

WHEN my friend Mr. Walker first discussed his work with me I was disposed to be sceptical. Like many other students of the Synoptic Problem, I had come to despair of getting behind the 'nebulous aura of Q to any clear and coherent entity. Mr. Walker's manuscript revealed at once that my scepticism was unjust. The clue from which he has started is small but significant, and it leads to a line of approach to the whole problem that is at once new and illuminating. For the study of Christian origins it is of course this primary choice of a point of view that counts. A tiny detail, here as in all scientific research, supplies the *point d'appui* for a fresh survey. What can be discovered about it must then be rigidly tested before a working hypothesis can be formulated; then this must again be examined in the light of the whole relevant evidence; finally the results must be mapped out as completely as possible, with due regard both to the consistency of the whole and to the points at which the theory still needs corroboration. This is what Mr. Walker has done. He has established a *prima facie* case for the examination of an undiscovered sequence of events in the ministry, visible in Matthew and Luke, and discernible behind Mark's redaction of the source which contained that sequence of events. This conjectured source is called Qⁿ.

Qⁿ exhibits a close connection between our Lord and John the Baptist, and so supplies a natural setting

for the course of events. Mr. Walker has reached his conclusions solely by a detailed study of the text of the Gospels; but his discovery of a close connection between primitive Christianity and the work of John the Baptist may help us to clear up the issues raised by the researches of Lidzbarski, Bultmann and others into the Mandæan religion. That the Mandæan literature throws any light upon the character of the Gospels seems, to me at least, quite unproven. Burch has shown that if there is borrowing it is by the Mandæans. But plainly the emphasis upon it drew attention to our neglect of the relationship between Jesus and the Baptist. Ludwig, with a journalist's flair for a novel point of approach, fastened upon this relationship, and worked it up in his superficial but suggestive book. Mr. Walker puts the whole subject on a fresh and very much more secure foundation.

It is not for me to criticize his book, or attempt to estimate the final worth of its contentions. Evidently it deserves, and should receive, careful consideration from far more competent scholars. But, though there are points on which I should disagree with its exegesis, it seems to me that it goes far to account for the quality of Mark and the structure of the other Synoptists, and to interpret the history of the ministry in a way which resolves many difficulties, and looks like an authentic record. It is only the meticulous study of the texts with a view to the recovery of their original sources that can secure for us a starting-point for a history. Mr. Walker's method is the only one which

can yield reliable results, and he has used it admirably. His work, whatever the ultimate verdict upon it, is a real contribution both to scholarship and religion.

CHARLES E. RAVEN

INTRODUCTION

THE critical study of the Synoptic Gospels is a study in architecture: it has to do with material, design, purpose and stability. It is admittedly a lesser study; for greater than the House of God is the Worship of God, and greater than the Gospels is The Gospel. Yet it is a study which need not be dry, because the Spirit permeates the records.

The Synoptic Problem consists mainly in the fact that there are many sections of the Gospels according to St. Matthew, St. Mark and St. Luke which deal, more or less, with the same matters, in the same language and in the same sequence of record. The question is how far the records are independent.

Many explanations of the phenomenon have been offered, and that which is best known to-day may be sketched as follows:

(a) Mark was written before Matthew and Luke.

(b) Matthew and Luke knew Mark's Gospel, and used it as the main source of information for the Marcan sections of their Gospels; that is to say, for those sections of their Gospels which are parallel to sections in Mark.

(c) Matthew and Luke also knew another source, commonly called "Q", and this accounts for the sections found in Matthew and Luke, but not in Mark. "Q" is so called because it is the first letter of the German word "Quelle" (source), and not because it is the first letter of the English word "Query".

The mistake points a moral. "Q" is, of course, a conjecture.

(d) The sections which are peculiar to Matthew, or peculiar to Luke, are assigned to special sources, conveniently called "M" and "L" respectively. These also are conjectures.

On this hypothesis Matthew is based on Mark and Q and M; and Luke is based on Mark and Q and L. The hypothesis has the great merit of being simple, but it is not altogether satisfactory.

(1) In the Marcan sections of Matthew and Luke we find statements which are not found in Mark. Mark therefore could not have been the sole source of these sections.

(2) If Q was a document, its contents must have been recorded in some sequence. But the contents of Q are recorded by Matthew and Luke in different sequences.

(3) The hypothesis throws no light on the construction of Mark's Gospel.

The studies which I now offer to others interested in the question are in no way a considered attempt to answer hard questions. They are simply the pursuit of an inquiry at the end of which the foregoing difficulties do not appear.

A paper read to the Malton Clerical Society in 1927 on Canon Streeter's *Reconstruction of Q* was the beginning of this book. In that paper I suggested that the source of the sections found in Matthew and Luke, but not in Mark, might be two documents and not

one: that is to say, that there might have been a Qⁿ, or source of the narrative sections, and a Q^d, or source of the discourse, parable and sayings sections. The argument was based on the fact that the Qⁿ sections are found in the same relative sequence in the two Gospels, while the Q^d sections are often in strangely different contexts. The simple conjecture that Q^d was a collection of discourses, parables, etc., recorded without reference to time or place was competent to explain the variety of context; but a real narrative was not easily discernible in Qⁿ. We seemed to have the beginning of the story of what Jesus did, because John suffered; but the thread was soon lost. Further study, however, led me to think that such a narrative had been used by the synoptists, and that it accounted for the form of the earlier chapters of Mark. It was beneath the surface. At this stage I showed my work to my good friend Canon C. E. Raven, and he most kindly examined it, then and at a later stage. I must not hold Dr. Raven responsible for what is written in the book, but it is a result of his appreciation that the book is now published. I take this opportunity of thanking also my fellow-workers, the Rev. R. F. Cardale, Mr. E. S. Pierrepont and many others in New Malton.

In these studies the titles Matthew, Mark and Luke are used to denote the Gospels, or the men who wrote the Gospels. The question of authorship is not raised. The name John always signifies John the Baptist, and the Gospel according to St. John is referred to as The Fourth Gospel.

A reference to Canon Streeter implies a reference to his book, *The Four Gospels: a Study in Origins*; and a reference to Dr. Klausner implies a reference to Dr. Danby's translation of Dr. Klausner's book (written in Hebrew), *Jesus of Nazareth: His Life, Times and Teaching*. To these writers I respectfully acknowledge my indebtedness.

There are several references to codex Bezae, "D". This is an early manuscript of the Gospels and the Acts, in Greek and Latin. It is deposited in the Cambridge University Library. My knowledge of its readings comes from Huck's Synopsis (sixth edition).

A schoolmaster in the Far East was told by a local magistrate to send in a written report of a disturbance in his school caused by the coming of a mad woman. His report gave a graphic account of the coming of a tigress, and the consequent alarm of himself and his pupils. Reproved by his superintendent, an Anglo-Saxon, for not sticking to the truth, the schoolmaster humbly protested that it was not for him to know that the superintendent wanted the woman to be punished as a responsible person, and not merely kept under restraint as a wild animal. A true record is one thing in the East and another thing in the West. No harm is done until someone protests that it must have been a tigress, because the schoolmaster was an honourable man and said so. In these studies I have tried to remember that our Gospels are from the East.

"I AM OF APOLLOS"

CHAPTER I

APOLLOS

THE boast of the Jews, "We be Abraham's seed, and have never yet been in bondage to any man" (John viii. 33), was in one sense true. In fact, the Jews had been conquered by other nations many a time, and indeed at the time of the utterance of the boast they were subject to Rome; yet the spirit of the Jew had never been conquered, nor had any man destroyed his faith that, in the end, the salvation of the world would be "of the Jews". To keep this faith strong and pure was the business of the leaders of religion in Israel. The Pharisees had a definite policy. On the one hand they encouraged a study of the Law, and on the other they discouraged any social intercourse with Gentiles. Consequently, the common people, whose knowledge of the Law was small, were held in little account for the fulfilling of Israel's destiny, and Jews who had entered the service of the Gentile were despised.

John the Baptist had a different message. He said that a Jew might be a true Jew whatever his lot in life. He baptized any Jew who wanted his baptism and accepted his conditions. Those who had become rich must use their wealth for the benefit of their poorer

brethren. "He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise" (Luke iii. 11). The tax-gatherer was to collect the appointed tax from his fellow-Jew, but not to extort more than that. The soldier was not to take advantage of his position for brow-beating his fellow-countrymen and falsely accusing them for personal gain; and he was to be content with his wages and so save his country from an increase of taxation which was already heavy enough. That many were baptized on these conditions demonstrates the great power of the Baptist's preaching, and the fact that a new sect was formed for the practice of John's Way of Righteousness shows that some seed sown by John fell on good ground. Places where all the members of the new sect could forgather for worship and instruction would have to be found, and I venture to suggest that the new synagogue built by the centurion in Capernaum was one such, and that others are at the back of the curious "*their* synagogue" and "*their* synagogues" in Matthew and Mark (Matt. xii. 9; Mark i. 39).

Herod's marriage with Herodias, the wife (probably the widow) of his brother Philip, was not approved by most of the Rabbis; and in this matter John was at one with them. Herod imprisoned John, and, but for the fear of a rising of the people, would have killed him (Matt. xiv. 3-5). John's increasing influence over Jewish civil servants and soldiers may have already been known to Herod, for he was well served with spies and informers; and John's claim that such men were not

denationalized may not have been agreeable to Herod's policy; but, in any case, the criticism of this popular preacher was intolerable. So John suffered.

From a religious standpoint the sufferings of John were capable of two interpretations. It might be said that John had suffered because he was a true Jew, or because he was not a true Jew. The tendency of the Pharisees was to throw upon God the responsibility of answering such a question. God, who is the Lord of heaven and earth, knows how to take care of his own, and, because of that, man is able to discover who are God's own. If God really wanted a Jew to enter the service of a Herod, if John's teachings were true, then God must surely confirm it by an unmistakable sign. Meanwhile, said the Pharisees, the people must not rise against Rome and expect God to give them miraculous aid. Truly those publicans and sinners who had heard the word of God as preached by John, and were trying in an honest and good heart to keep it, were in a sore plight, and it is good to reflect that Jesus began to preach the good news of the kingdom of God, and earn the title of "The Friend of Publicans and Sinners", when he heard that John was cast into prison.

And so we come to Apollos. Apollos was a learned Jew of Alexandria, who had been baptized with John's baptism. He was "mighty in the scriptures". To him the preaching of John would be clearly in line with the preaching of the old prophets. John saw things as God saw them. John knew all the rules and regulations

for keeping a Jew different from a Gentile, and John knew that the real difference between a Jew and a Gentile was in the spirit of the true Jew. God would certainly fulfil his purpose ordained for the Jews, but first there must be a baptism of fire, a burning of the Jews rather than a burning of the enemies of the Jews. Apollos, who was mighty in the Scriptures, was convinced that the word of God had come to John, the son of the priest Zacharias. And Apollos had another reason for believing in John. He had received instruction in the way of the Lord: he had been taught by the disciples of John that Jesus believed in John: and the things he learned he afterwards taught to others. "Being fervent in spirit, he spake and taught carefully the things concerning Jesus." He knew what Jesus had suffered at the hands of the orthodox Jews, because he was the friend of the publicans and all the people. He knew that there was a vital connection between the ministry of Jesus and the ministry of John, but it did not seem to him necessary to cease baptizing converts with the baptism of John. The way of the Lord was the way of John. The ministry of Jesus proved that. There was no need for yet another way (Acts xviii. 24).

Aquila and Priscilla heard Apollos speaking in the synagogue at Ephesus, and they took him unto them, and expounded unto him the way of God more carefully. After that interview Apollos had something further to teach about Jesus. "He powerfully confuted the Jews, and that publicly, *showing by the scriptures that Jesus was the Christ.*" Therein lay the difference

between the ministry of Jesus as presented by the disciples of John and preached by the Christian Church. The one sect saw that Jesus sealed the truth of the preaching of John, the other sect saw that John prepared the way for Jesus, who himself was the Christ of messianic promise, the king in the messianic kingdom. The Church had no need, no wish, to exclude John: it could show by the Scriptures that John was Elijah. Furthermore, there was a saying of John and a saying of Jesus which confirmed this view. John had told the people to believe on him that came after him (and Jesus had come after John); and Jesus had told the people that John was Elijah (and it was the duty of Elijah to herald the coming of Messiah). This is the presentation of the ministry of Jesus found in the Synoptic Gospels. Jesus has increased and John has decreased. The question whether Jesus believed in John does not arise; but the question whether John believed in Jesus as the Messiah is raised by Matthew and Luke, though not by Mark. Matthew and Luke do not tell us that John did so believe in Jesus, but in different ways they show us that John ought to have so believed in Jesus: *a fortiori* the disciples of John, who knew much more about Jesus than did John. The matter was important to the Church in its conflict with Judaism; for so long as there was current a lesser teaching about Jesus, authorized by the disciples of John, the greater teaching of the Church was open to the objection that the Gospel of Jesus began with John (as most certainly it did), and that the disciples

of John did not agree with the Church. Not all the disciples of John followed the example of Apollos.

We may see then that in the early days of the Church there were two teachings of "the things concerning Jesus": there was the teaching of the sort which Apollos used before he met Aquila and Priscilla, and his teaching after he had met them. The second did not deny the first, but was (in part) founded on the first. My own studies of the Synoptic Gospels have led me to the conclusion that these Gospels also are founded (in part) on a teaching which definitely related Jesus to John. But before illustrating my conclusions it will be necessary to devote a chapter to the consideration of the character of the writings which we have been so happily taught to call "Gospels".

CHAPTER II

DIEGESIS

WHAT we call a Gospel, Luke called a diegesis. It is a word not easily translated. In the A.V. we find "declaration", and in the R.V. "narrative" (Luke i. 1). In judicial matters the word was used for "a statement of the case"; that is to say, the marshalling of evidence in such a way as to lead the mind through to a desired conclusion. There is something of that idea in the word when applied to the Gospels. The writers did not compose the Gospels in the sense of writing a life of Jesus based on certain sources of information; they composed them by setting forth in order the actual sources. In the Synoptic Gospels there is no editorial comment, but there is a great deal of editorial arrangement. And because arrangement and sequence of record is of the essence of this class of literature the Gospels are aptly called diegeses or narrations. Within the diegesis of the Gospel as a whole there are many shorter diegeses, and the sequence of these shorter sections in turn develops a new diegesis. To give examples.

(1) Mark gives us a sequence of five little stories in all of which the Pharisees are in opposition to Jesus (Mark ii. 1-iii. 6). In the first story they murmur, and at the end of the last they plot to destroy Jesus. From this sequence we learn that Jesus experienced a growing opposition from the scribes and Pharisees,

and that the opposition reached a climax; we learn also the sort of thing which Jesus did to which the Pharisees objected. The diegesis has served its purpose. To ask how it was that "the Pharisees" happened to be in this cornfield or that synagogue is beside the mark. We are not reading a history of the life of Jesus, but learning about Jesus by means of a diegesis.

Luke also gives us the same five stories in one block; but he has very many slight variations, and these indicate that he knew Mark *and* the teaching or source on which Mark founded his diegesis. By giving us before the first story the places from which the objectors came, Luke helps us to see that they were not casual but representative. In one important point Luke differs from Mark. He tells us that our Lord's answers completely baffled the Pharisees, but he will not allow that they were a cause of a plot to destroy him. This is clearer in the Greek than in the English.

Matthew also has the same five stories, but he prefers a diegesis in which the objectors are different classes of people: "certain scribes", "the Pharisees", and "the disciples of John". There can be no question whether it is Mark or Matthew who is right. Both diegeses illuminate the truth. In one matter Matthew is stronger than Mark. He records a great deal of testimony in favour of Jesus before he deals with the opposition. A scribe had said, "Rabbi, I will follow thee whithersoever thou goest"; the men in a boat had said, "What manner of man is this that even the wind and the sea obey him?"; and the demoniacs had exclaimed,

"What have we to do with thee, thou Son of God?". Mark has the stories which contain the last two of these sayings, but he records them after and not before the five stories. If we were dealing with histories this would be disconcerting. As things are, we learn from Matthew the power of him to whom certain sections of the community objected, and this makes their objections very foolish; while from Mark we learn what wonders in Christ they can see to whom has been given the mystery of the kingdom of heaven. This increase of knowledge is provided by Matthew in the Parable of the Tares, etc. The argument is the same in both Gospels. The riches of Christ Jesus are unlimited. St. Paul taught that also.

(2) Mark records an occasion when the crowds so pressed on Jesus that he had to use a boat in self-defence. To touch Jesus was to be healed of any sickness, and those possessed fell down before him and worshipped. Then Jesus appointed the Twelve, and gave them his authority (Mark iii. 7-19). Luke has the two scenes (but with many variations), and he records the second first. The difference in sequence might be the difference between the epigrams: "No church: no bishop" and "No bishop: no church". But that was not the writer's intention.

When we take this example and connect it with the first, as found in Mark, we see that while the Pharisees were planning the destruction of Jesus, Jesus was planning the preservation of the Church. This is wonderful diegesis, but it is not used by Matthew.

Matthew wants the Church to go to the help of the Gentiles, and not to spend its energy in arguments with the Jews. His quotation from Isaiah is very apt, and it is interesting to see how often Matthew has substituted a prophecy for a bit of Marcan diegesis (Matt. xii. 15-21). Matthew, of course, has a record of the commission of the Twelve, but he has so set forth his diegesis that it becomes something which John the Baptist knew about before he died; it was one of the things which he heard of in the prison. Matthew is evidently quite sure that if the disciples of John had really the mind of their master they would all become Christians, as Apollos had done.

(3) Mark tells us that King Herod heard of Jesus, and his diegesis provides the matter for Herod's hearing. (a) The raising of Jairus's daughter from the dead. (b) The rejection of Jesus by his own countrymen. (Nazareth is his country, not his town.) (c) The fact that Jesus went about teaching, and had given the Twelve authority to do the same. With this we may compare what St. Paul said when he stood before King Agrippa. He spoke of (a) the resurrection of the dead, (b) his own share in the rejection of Jesus by persecution of the Church, (c) his conversion and his preaching of the gospel in obedience to the heavenly vision. Agrippa said, "Almost thou persuadest me to be a Christian" (Acts xxvi. 28, A.V.); and Herod had said, "John whom I beheaded, he is risen" (Matthew and Mark, but not Luke). If Herod had said that, because he knew what Mark has diegetically provided for his

knowledge, Herod's saying would have been true. The blood of the martyrs is a seed. The point to be noted is that the two things which in later years puzzled the Roman magistrates were the importance which the Christians attached to Resurrection, and the fact that orthodox Jewry would have nothing to do with the Christians. On the Christian's side the one thing needful was that he should at all costs be faithful to the charge committed to him. The argument is that Herod was affected.

The examples of diegesis given above show the teaching value of sequence of record. Diegesis is an art; and in the drawing up of a diegesis selection of record, as well as sequence, no doubt played an important part. Therefore, when we find something in one of the Synoptic Gospels which is not in the others, or in two which is not in the third, we must not jump to the conclusion that omission is due to ignorance. Room must be left for selection. So also with abbreviation. There are sections found in Matthew and Luke which Mark disposes of in a few words; and there are sections "peculiar to Luke" which are the reason of some of Mark's sequences. We shall meet these later. All that need be said here is that in this type of literature an earlier teaching of the things concerning Jesus might well be so interwoven with a later and fuller teaching about him that the result would be a harmonious whole. In the nature of the case the earlier teaching would be true in a more factual sense, and the later true in a more interpretative sense. Each has

its value, though there will be difference of opinion as to which value is the greater. Judging from St. Paul's Epistles, that great Apostle seems to have set little store on argument from the factual course of our Lord's life. But while some said, "I am of Paul", others said, "I am of Apollos".

CHAPTER III

THE EXPULSION FROM NAZARETH

THE story of our Lord's expulsion from his own synagogue in Nazareth holds a very important place in Luke's diegesis (Luke iv. 14-30). Jesus, who had been anointed with the Holy Spirit, declared by a Voice from heaven to be the Son of God, and led by the Holy Spirit in the wilderness for forty days for temptation, as the Son of God, by the Devil, returns to Galilee in the power of the Holy Spirit, and in due course goes to Nazareth and enters his own synagogue on the Sabbath day. He is at first well received, and the people wonder at his words of grace, and they say, "Is not this Joseph's son?" When, however, Jesus declares that they will treat a prophet as Israel had done in the days of Elijah and Elisha, and that they will lose the prophets' blessings as Israel had lost them, the synagogue becomes violently angry, and seeks to kill Jesus. Expelled from his own synagogue, Jesus then goes down to Capernaum and enters a synagogue in that city on a Sabbath day. He is well received, and here a man possessed with the devil exclaims, "Ah! what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God." Jesus casts out the devil, and the people are amazed at the significance of the act. A rumour concerning Jesus spreads, and he is now able to do what Elijah and Elisha had done in the

days of old. He heals Peter's wife's mother, and thus leaves with the woman who entertained him in his exile a prophet's blessing, just as Elijah had done for the widow of Zarephath, under similar circumstances. Jesus then retires to a desert place, as Elijah did, and when found by the multitude decides to go to other cities, saying, "I must preach the good tidings of the kingdom of God to other cities also: for therefore was I sent." Then Jesus calls Simon, as Elijah had called Elisha, and then in one of the cities a leper comes to him and Jesus cleanses him, just as Elisha had cleansed Naaman the Syrian, who came to the prophet in Samaria.

The impression made on our minds by this diegesis is:

(a) That Jesus gave his own synagogue the first chance of accepting him.

(b) That the expulsion from Nazareth opened the way for acceptance at Capernaum, and the blessings which follow acceptance.

(c) That the real reason why Nazareth rejected Jesus and Capernaum accepted him was that the one synagogue saw in him the son of Joseph, while the other saw the Son of God.

(d) That the Jewish town of Nazareth, set among the hills, typifies the Jewish Church, and Capernaum, with its mixed population of Jews and Gentiles, and situated on one of the world's highways, typifies the Christian Church.

As we do not know the form of the instruction which

Theophilus had received we cannot say in what ways Luke's diegesis helped him to know its certainty. It is very probable that Luke's friend knew the teaching of St. Paul, and in any case it is interesting to compare the teaching of St. Paul about the Jewish and Christian positions with the impressions made by the diegesis. It is in his Epistle to the Romans (ix.-xi.) that St. Paul deals most carefully with the subject; and it may be noted that these chapters follow a dissertation on the Holy Spirit. The following quotations should be compared *seriatim* with the impressions given above.

(a) "I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit, that I have great sorrow and unceasing pain in my heart. For I could wish myself anathema from Christ for my brethren's sake, my kinsmen according to the flesh."

(b) "I say then, Did they stumble that they might fall? God forbid: but by their fall salvation is come unto the Gentiles. . . ."

(c) "That is, it is not the children of the flesh that are the children of God; but the children of the promise are reckoned for a seed."

(d) ". . . even us, whom he also called, not from the Jews only, but also from the Gentiles."

Of the moral responsibility attaching to the Jewish Church, because they refused Jesus as Christ after they had heard about him, St. Paul writes,

But I say, Did they not hear? Yea, verily,

Their *sound* went out into all the earth,

And their *words* unto the ends of the world.

Luke also shows the moral responsibility of the synagogue at Nazareth, for he prefaces the story with two sentences:

And a *fame* went out concerning him through all the region round about.

And he *taught* in their synagogues, being glorified of all.

I take it that Luke knew the Epistle to the Romans, or at least the teaching found in it; but I do not wish to suggest that Luke is based on Paul in this couplet. The point to be noted is that Luke seems to be quoting from his own gospel, or Mark's, words used to describe the result of what our Lord did in the synagogue of Capernaum. He thus prepares the way for the emphatic statement (and inditement) "whatsoever we have heard done at Capernaum, do also here in thine own country".

BEFORE NAZARETH

Luke iv. 14

And a fame went out concerning him through all the region round about.

And he taught in their synagogues, being glorified of all.

AT CAPERNAUM

Mk. i. 28, 21-22

And the report of him went out straightway everywhere into all the region of Galilee round about.

And straightway on the sabbath day he entered into the synagogue and taught. And they were astonished at his teaching.

Luke iv. 37 and 31

And there went forth a rumour concerning him into every place of the region round about.

And he taught them on the sabbath days; and they were astonished at his teaching.

This analysis shows, I think, quite conclusively that Luke is dealing with his two *recorded* visits of our Lord to synagogues, the one in Nazareth, and the other in Capernaum. We cannot assume an *unrecorded* visit to Capernaum (known to Theophilus but not to us) prior to the visit to Nazareth. The only question is whether in the factual sequence Nazareth came before or after Capernaum. Now if we say that Luke has changed the factual sequence, as in a diegesis he is entitled to do, then we at once get rid of the difficulty that Jesus took it for granted that the Nazareth synagogue knew what he had done in Capernaum; but in removing one difficulty we raise two. For if the synagogue knew that Jesus had cured the sick in Capernaum, then the "Physician, heal thyself" implies that the complete revulsion of feeling towards Jesus was due to the fact that Jesus was unable under the conditions to heal some sufferer present in the synagogue, as he had done at Capernaum, and that he explained his inability to do in his own country what he had done in Capernaum by the analogy of Elijah and Elisha. But Luke gives no hint of any sick person in the synagogue. Again, if the synagogue knew that Jesus had cured the sick in Capernaum, then the proverb "Physician, heal thyself" has not the natural meaning "Physician, heal thyself before you come to heal us", but "Physician, we know that you have notably healed many, but before we believe in you, you must heal yourself"; and the proverb about the prophet, with its analogy of Elijah and Elisha, ought to mean that the widows of Israel

honoured not Elijah *after* they had heard of what he had done in Zarephath. But this is not the meaning. Elijah's Nazareth certainly came *before* his Capernaum.

The alternative is to accept Luke's sequence as factual, and to regard the prefatory couplet and the reference to Capernaum as things interwoven into another story for the purpose of the diegesis. If we lift the preface out of its context, we shall read "And Jesus returned in the power of the Spirit into Galilee, and came to Nazareth where he had been brought up". As a sentence, this is strong and clear. If we lift the reference to Capernaum out of its context, we shall read: "Doubtless *ye will say unto me* this parable. Physician, heal thyself: verily *I say unto you*, No prophet is acceptable in his own country." By the first proverb Jesus gives expression to the thought of the synagogue about some person, while the second expresses his own thought about that person. The contrast is not in the proverbs so much as in the words which I have put in *italics*. It remains to be seen what the story without the interpolations has to tell.

Luke records that while Jesus was praying he was vouchsafed a vision and heard a voice from heaven. In the vision the Holy Spirit descended in a bodily form, as a dove, upon him. The dove is the emblem of peace. The voice then pronounced the eternal law or principle on which peace between God and Israel was founded. "Thou art my son: this day have I begotten thee." This is the reading in codex Bezae, and it is strongly supported by Canon Streeter (*op. cit.* p. 143).

The weighing of authorities must be left in the hands of the experts, but, generally speaking, it is more probable that a copyist assimilated the saying in Luke to what is found in Matthew and Mark than that he caused it to differ. Whether we read, "Thou art my beloved son; in thee I am well pleased", or "Thou art my son: this day have I begotten thee", we find a proclamation of divine sonship; but in the latter case we have the background of the second psalm, with its calm assurance of the divine sonship of the Lord's Anointed amid all the raging of the heathen and the vain plannings of kings. After the Temptation Jesus returned from the wilderness in the power of the Spirit to Nazareth, and went to the synagogue on the Sabbath day, "as his custom was". This phrase is significant: it shows that Jesus, although baptized by John, had not renounced the responsibilities and privileges of his community, after the manner of the Essenes, and probably of the Baptist also. As the service proceeded Jesus was handed the roll of the prophet Isaiah, and read a passage in which the freedom of prisoners in the messianic kingdom is the key-note. To relate these prophetic words about prisoners to John the Baptist who had just been arrested was unavoidable. The only question was how to apply them. From one point of view they seemed to prove that John had not brought near Messiah's kingdom; John's counsel and work had gone the way of Theudas and Judas of Galilee, and was now shown by God to be "of men": from another point of view the prophetic words proved the presence

of the messianic kingdom; for although John was suffering hardship unto bonds, as a malefactor, yet the word of God which had come to him in the wilderness was not bound; the prophet in captivity was more free than his captors, and He that dwells in the heavens was laughing Herod to scorn. What Jesus said was, "To-day hath this scripture been fulfilled in your ears". And all bare him witness, and wondered at the words of grace which proceeded out of his mouth; and they said, "Is not this Joseph's son?" This manner of speech is very common in the East, and generally means that something said by a man is characteristic of the man's father. Now every tradition we know points to a close connection between the families of our Lord and John the Baptist. Luke pictures Mary, the mother of our Lord, saluting Elizabeth, the mother of the Baptist; Matthew represents John as knowing Jesus so well that he hesitated to baptize Jesus; and the Gospel to the Hebrews records the strange story that Jesus did not want to be baptized by John, but was compelled by his family. We may understand, therefore, that the synagogue was pleased when they saw that Jesus was loyal to Joseph, and this the more if, as is commonly held, Joseph was dead. But this does not imply that the synagogue believed in John. Judging by the proverb which Jesus used, we gather that they thought John was no saviour of Israel, but needed saving. "Doubtless ye will say unto me this parable, Physician heal thyself." But the prophet is in a different case from a doctor. Elijah and Elisha seemed to the then Israel

of small account, but they were indeed prophets, and their blessings fell to Gentiles. I see in this an appeal to the synagogue to honour John as a prophet, and it carried with it the thought that if the orthodox Jews rejected John, there were the publicans and the people, the soldiers and other outsiders, ready to inherit the blessing of the Baptist's mission. Those in the synagogue became angry, but the extreme expression of their anger was no doubt due to fear of political consequences. It would have gone hard with the little town of Nazareth if Herod's spies had reported that it was harbouring a man who had exalted John the prisoner to the rank of the great Jewish heroes, Elijah and Elisha. The scene on the brow of the hill is typically Eastern. It would satisfy the police.

CHAPTER IV

THE NAZARA ANAGRAM

THE expulsion of Jesus from his synagogue, for the kingdom of Heaven's sake and John's, was "a thing concerning Jesus" which Apollos might have taught with enthusiasm, in the days when he yet knew only the baptism of John. We have seen how Luke used the story, and it remains to be seen how Matthew and Mark used it. They both have another story of a rejection at (not expulsion from) Nazareth, and in that story also Nazareth is our Lord's own *country*. All the Nazareth stories therefore are teachings about the rejection of Jesus by Jewry, and all connect the repudiation of Jesus with the question, "Is not this Joseph's son?" But whereas Luke has written *Nazara*, Matthew and Mark have *Nazareth*. This indicates that the Expulsion story is from one source or teaching, and that the Rejection story is from another.

Matthew records that at the beginning of the ministry, Jesus *left Nazara (sic)* for residence at Capernaum; and that by so doing he fulfilled a prophecy that light should come to Galilee of the Gentiles (Matt. iv. 12-16). This is exactly what Luke's diegesis has told us in another way; and the fact that both diegetists have written *Nazara*, a form not found elsewhere in the New Testament (Streeter, *op. cit.*, p. 206), indicates that both were using the same teaching as their source. If we use the word *Nazara* to

signify the story behind the story which we actually find in Luke, we may say that *Matthew knew Nazara*. The question remains, Did Mark?

Luke's diegesis requires, as we have seen, first a version of Nazara in which our Lord's own town is made his country, and then a record of two miracles, the first Elijah-like and the second Elisha-like. The analogy requires that the miracles should be performed in that order, and somewhere which is not our Lord's own *country*. Matthew has the miracles in a different order, but Mark has them in the same order as Luke; and I think that the following table shows clearly that not only these two miracle-sections, but all the little sections from Mark i. 21-ii. 1 are in the sequence in which we find them *because Mark knew Nazara*. Every sentence in the Nazara story has a counter-sentence in this section of Mark's diegesis, which becomes a sort of anagram. The repudiation by Nazara *spelt* the acceptance by Capernaum, which is only another way of saying, "by their fall salvation is come unto the Gentiles".

THE NAZARA STORY

Luke iv. 16-30

Jesus enters a synagogue in Nazareth on the sabbath.

They wonder at his words of grace.

"To-day is this scripture fulfilled in your ears."

MARK'S USE OF THE STORY

Mark i. 21-ii. 1

Jesus enters a synagogue in Capernaum on the sabbath.

They are astonished at his teaching.

"For he taught them as one having authority, and not as the scribes."

THE NAZARA STORY

Luke iv. 16-30

They say, "Is not this Joseph's son?"

Jesus says, "Doubtless ye will say unto me this parable, Physician, heal thyself."

"Verily I say unto you, No prophet is acceptable in his own country."

Jesus refers to Elijah, who when unaccepted in his own country was sent to the widow of Zarephath; was received into her house, and left with her "a prophet's blessing".

Jesus refers to Elisha, and to Naaman, the leper, who came to the prophet to be cleansed.

Jesus is expelled from his town in dishonour.

MARK'S USE OF THE STORY

Mark i. 21-ii. 1

A man possessed cries out, and says to "Jesus of Nazareth", "I know thee who thou art, the Holy One of God".

Jesus heals the man possessed, and they say, "What is this? A new doctrine!"

"And the report of him went out straightway everywhere into all the region of Galilee round about."

Jesus (unaccepted, *ex hypothesi*, in his own town) goes to Capernaum, is received into the house of Peter, and, Elijah-like, leaves with Peter's wife's mother "a prophet's blessing".

Jesus, Elijah-like, goes to a desert place to pray; and, Elijah-like, leaves the desert to fulfil his mission.

A leper comes to Jesus, and Jesus, Elisha-like, cleanses him.

Jesus cannot enter any town because of his honourable popularity.

THE NAZARA STORY

Luke iv. 16-30

MARK'S USE OF THE STORY

Mark i. 21-ii. 1

Jesus goes to Capernaum.
After a period in desert
places (as will be shown).

Jesus goes to Capernaum
"After some days".

I think that it must be admitted that Christian diegetists had a difficult task. Their business was to exhibit John as Elijah and Jesus as Messiah. They knew that Jesus had suffered for John, but they could not possibly represent Messiah as suffering for Elijah. We have seen how they used the Nazara story, and there can be no question of knavery. Disciples of John taught the things concerning Jesus in one way, and the Christian Church in another. The two sects persisted side by side, and each must have known what the other sect taught. Let us try to imagine Matthew and Luke taking in hand to write their Gospels. They have before them a teaching (agreeable to Apollos) which contains the Nazara narrative; also a copy of Mark's Gospel, which is agreeable to the teaching of St. Peter; they certainly know the form of teaching agreeable to St. Paul, and may have the use of copies of his letters. Matthew refuses both the Nazara story and the Marcan anagram based upon it; and he substitutes a most remarkably apt quotation from Isaiah. This leaves him free to use the material of the anagram as he likes. Luke decides to use the story and the anagram, and he harmonizes them by making Nazara our Lord's own country, as Mark has done in a later place in his Gospel. Having come to

that decision, Luke proceeds to improve Mark's anagram. He introduces the Elisha-like conversion of Simon Peter, and in the place of Mark's section, in which Jesus goes to a desert place to pray and is there found by Peter and others, he substitutes a section which tells us that there was an occasion on which Jesus went to a desert place (prayer is not mentioned), and was there found by the multitude, who wanted to stay him that he should not go from them. This section is peculiar to Luke, and if we (tentatively) attach it to the Nazara narrative, we see at once how greatly Luke has improved the analogy of Mark's anagram. Elijah prayed in the desert, but he went there because he was escaping with his life. Jesus had escaped from Nazareth.

I think that it is quite clear that the sequence of the sections which form the Nazara anagram, whether in Mark or Luke, is artificial. Indeed, I would go further and say that Mark has drawn the catechist's attention to the importance of the artificial sequence by his use of the word "straightway", which occurs seven times in the anagram, and only once has the natural meaning of "immediately". The Greek word connotes immediate sequence in time, place or thought, and the suggested sense is therefore within its field of meaning. The word becomes practically a direction to the catechist who is using the diegesis, "This section must be taught next". If the catechist were familiar with the sequence of an earlier teaching, the hint would be very necessary. But if this is true, then

all Mark's straightway-sections are probably in a sequence different from that in his source.

Again. A writer who draws up a diegesis and picks out from his source a section here and a section there must needs be careful to tell us where we are. If the source gave (say) "A ministry in the desert place", "A ministry at Capernaum" and "An itinerant ministry", and the diegetist took various incidents and mixed up the sequences, he would have to use some device to show that we had changed one location for another. A going to Capernaum *again*, or a teaching by the seaside *again*, would not necessarily mean a second time. It might mean "in Capernaum" or "by the seaside" *as before*. Thus, when Mark says that Jesus did this or that *again*, he may mean that he is taking *us* back to the scene of our Lord's activities. Luke employs another method. He writes "in one of those days", "in one of the cities". The sense is practically "see above". If we were foolish enough we might argue that Luke tells us that in one of the days when Jesus was in a desert place the house was so crowded that a sick man had to be let down through the roof. What Luke means is, of course, in one of the Capernaum days mentioned before.

The moral of all this is that in any attempt to discover the factual sequence of a diegetist's source it should be constantly borne in mind that sections which are separated in the diegesis may have followed one another closely in the source, and that the closest attention should be paid to any peculiar use of word

or phrase which may indicate that separation has taken place.

NOTE.—I have used the word *anagram* for lack of a better word; and I would define it, for the purposes of these studies, as "a rearrangement of narrative sequence for the propagation of a greater truth". It might be compared with the classic anagram which, by a rearrangement of the letters in the names "Horatio Nelson", tells us one of the sources of the great Admiral's fame: *Honor est a Nilo*. I think that it must have been a recognized literary device, for in a wider sense all diegesis is anagram.

CHAPTER V

THE MINISTRY IN THE DESERT PLACE

If we string together the desert-place sections of Mark or of Luke, no real narrative results. But if we put together, without any change of sequence, the statements in Luke's sections which are different from the statements in Mark's corresponding sections, then not only do we get good narrative, but we find that it has a parallel in Matthew, and that it can be discovered behind Mark. It is thus in the same category as the Nazara story, and seems to be quite evidently a continuation of it. It is not to be supposed that the composition is in the words of the source, but the meaning is clear:

And he went into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that he should not go from them. And there went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their infirmities. And he himself continued withdrawn in the desert places, and in prayer. And it came to pass in those days that he went out into the mountain to pray, and continued all night in prayer to God. And when it was day, he came down and stood on a level place; and there was a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, which came to hear him. And he lifted up his eyes on his disciples and said, Blessed are ye poor: for yours is the kingdom of God. . . etc.

If we attach this compilation to the Nazara story we get a vivid narrative. When the multitudes, i.e. the

people, who provided most of John's followers, heard that Jesus had been expelled from Nazareth, and had crossed to the other side of the lake, they sought him. Jesus was evidently the one to whom to go. In the course of time other supporters of John came from other parts, and it is clear that not all who came agreed with our Lord's teaching. The final parable of the houses built on rock and sand proves that. What we call The Sermon in the Plain is of course only a summary of what Jesus taught in the desert place, but it enables us to see the main features of his teaching.

(1) Luke vi. 20-26. The Beatitudes are an appeal to patriotism; the appeal of one who was himself a sufferer; it was far better to be a persecuted Jew than a persecuting Herod; all the kingdoms of the earth had their counterpart in the heavenlies, and there, for the Jews, stood the Son of man (Dan. vii. 13). The persecution of a prophet was no new thing; but the Jew must accept suffering as the Jew alone can; when the Jew suffers "for the Son of man's sake" he can rejoice, for he knows that his reward is in heaven.

(2) Luke vi. 27-38. Herod and his minions must be shown that the Jews were a people which could never be overcome of evil, but always overcame evil with good; there must be no thought of revenge, no sullenness, but unbounded generosity in thought and deed; and so, if there was no despair, they would

indeed be the sons of the Most High, who was kind toward the unthankful and evil.

(3) Luke vi. 39-45. Those that cannot see the truth of this are blind, and they and their followers will only fall into the pit. The true disciple is not above his teacher; so let the disciples of John find the perfection of their discipleship when they are as John, prisoners in one of Herod's prisons. It was idle to criticize John's teaching in every detail, the great religious revival which John had brought about was the good fruit of a good tree, and it came from the abundance of a heart that was good.

(4) Luke vi. 46 to end. Jesus wanted no one merely to listen to him and honour him as a teacher; what he wanted was a strict obedience to his teaching. The Baptist revival was being sorely tried, but the house would weather the storms, like a house built on a rock, if only those who heard him obeyed him.

It seems fairly clear that not all who heard did obey. What alternatives were being suggested we do not know. A popular rising or an appeal to Rome is a possibility.

Such is a summary of the earlier teaching of our Lord in the desert place, during the period between Nazara and Capernaum. It was a teaching of immediate application; but by the guidance of the Holy Spirit it was seen to be a teaching which does not pass away with the passing of time and circumstance. Luke makes no comment; he says nothing about

future sufferings of Christian people; he leaves it to his diegesis to carry its own message and instruction. We know quite well who is to preach the gospel of that Sermon: it is the Twelve whom Jesus, in the sequence of the diegesis, has already called: the Twelve disciples whom Jesus "also called Apostles". Matthew is more definite. He has changed the particular "Blessed are ye" into the universal "Blessed are they", and the less definite title "Son of man" into the personal "my". This is characteristic. In Luke "The Son of man" in the heavenlies and "The Son of God" upon the earth are two persons without difference: in Matthew they are the same person. Luke writes "Every one therefore who shall confess me before men, him shall *the Son of man* also confess before the angels of God": Matthew writes "Every one therefore who shall confess me before men, him will *I* also confess before my Father which is in heaven".

Just as Luke provided the necessary preface to his version of the Expulsion from Nazareth by a quotation of a sentence which occurs later in his Gospel, so has Matthew done for his Sermon on the Mount. If the truth of the Sermon is fundamentally something which does not depend on the misfortunes of John, then the multitudes which came to Jesus in the desert place must be diegetically shown to have come for a reason which was Jesus himself, and not the Baptist. Matthew effects this by duplicating a statement about our Lord's preaching tour.

Matt. iv. 23

And Jesus went about in all Galilee,
teaching in their synagogues,
and preaching the gospel of the kingdom,
and healing all manner of disease and all manner of sickness among the people.

Matt. ix. 35

And Jesus went about all the cities and the villages,
teaching in their synagogues,
and preaching the gospel of the kingdom,
and healing all manner of disease and all manner of sickness.

Matthew has enlarged and enriched the original "sermon", and it has become the New Law, mediated by Jesus who is our Moses. This is evident. A more subtle point in the diegesis is the previous record of the call of the first four disciples. These men therefore knew. Factually they had heard as disciples of John: diegetically, as disciples of Jesus: afterwards they became pillars of the Church.

Mark knew the Great Teaching, but has not used it for his diegesis. In Mark, Jesus is not portrayed as the Teacher, but as the Son of God anointed with the Holy Spirit. The same crowds come to Jesus, but they come because they *had* heard what he did. They do not want to listen to him: they want to touch him. This sounds a true evangel. Jesus is his own Gospel. Mark announces that at the outset.

The call to the synagogue at Nazara to repent and to cease thinking of John as a sick physician, and the proclamation of the good news of the kingdom of God at Nazara and in the desert place are by Mark condensed into two verses:

Now after that John was delivered up, Jesus came into Galilee, preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye and believe in the gospel. (Mark i. 14-15.)

The saying about the fulfilment of the time, and the nearness of the kingdom is based on the Nazara saying "To-day is this scripture (messianic) fulfilled in your ears". The "gospel" is the Great Teaching. Luke, who records the Nazara story and the Teaching, has no parallel to these verses of Mark. Matthew, who has the latter but not the former, has a parallel, but properly omits the reference to the "gospel".

From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand. (Matt. iv. 17.)

By putting this saying into the mouth of John the Baptist also, Matthew has exhibited the truth that the word of God preached by John and by Jesus was the same word. Luke tells us that the Baptist preached the gospel to the people. This is even more striking (Matt. iii. 1 and Luke iii. 18).

The continuation of our story shows that after the ministry in the desert place Jesus went to Capernaum, and it should be particularly noted that in Matthew, Mark, and Luke, "the gospel" is preached *before* Capernaum.

CHAPTER VI

THE COMING TO CAPERNAUM

OUR Lord's coming to Capernaum is the subject of even more diegesis than his leaving of Nazareth. Mark says that Jesus came to Capernaum for the first time in company with four of his disciples; in the Lucan parallel Jesus is alone; and Matthew has no parallel. This is the coming at the head of the Nazara anagram. Mark says that Jesus came to Capernaum again, from the desert place, whither men had come to him from every quarter; in the Lucan parallel Jesus is already in Capernaum; and in Matthew he has just crossed the lake, an incident which Mark records later. It is in connection with this coming that Matthew calls Capernaum "his own city". Matthew's first coming follows the Great Teaching, and is associated with the centurion's servant; in the Lucan parallel this is a second coming; and in Mark there is no parallel.

The story which lies behind all this is (like the Nazara story) to be found in Luke (Luke vii. 2-10). It is the story of the mission of elders of the Jews sent by a centurion to Jesus. The story raises several questions. Was the centurion a Jew or a Gentile? It is inconceivable that the elders would have asked Jesus to go to the house of a Gentile and have escorted him publicly. Further; the story of St. Peter and Cornelius would be inexplicable. What, then, is the force of the words of the elders, "He loveth *our* nation, and

himself built us *our* synagogue", or, literally, "the synagogue *for us*"? This centurion, though serving in the Roman army, was a true Jew, the type of Jew who welcomed the Baptist's gospel and was baptized by him. The contrast is not between Jews and Gentiles, but between some Jews and other Jews. The centurion had himself built the synagogue for the sect to which he and the elders belonged. There were many sects in the comprehensive Jewish Church, but, I think, only one in which Christian tradition would be interested, and that the sect of John the Baptist. But if the centurion and the elders and the synagogues were all connected with the Baptist, why did the centurion send the elders as if on a mission? and why did the elders, when they came to Jesus, have to beseech him earnestly saying, "He is worthy that thou shouldest do this for him"? Now just because the elders *told* Jesus what the centurion had done, it is evident that Jesus was not yet resident in Capernaum. The mission found him in the desert place, and to return to Herod's country involved a risk. Has Luke any indication that there was a risk, and how it was mitigated? Yes. He tells us that the going to Capernaum "came to pass" when Jesus "had filled his teaching into the ears of the people" (Lit. trans. of Luke vii. 1 in D). When all the world knew that our Lord's only hostility towards Herod was the hostility of love, a return to Herod's country was less risky. That Herod would know through his intelligence department what the supporters of John were doing may be taken for granted. The last question is, Why did the centurion change his mind just as

Jesus was approaching his house? The answer is that his friends told him that Jesus and the elders were being followed by a crowd. Spies were paid by results, and a spy who could have given witness that the Rabbi, who had been turned out of Nazareth for his teaching about the imprisoned John, had been seen at the head of a crowd, and entering a centurion's house in Capernaum would have had a good case. None knew better than a centurion, on duty at many a trial, how little what a man had said weighed against what he had done. So very politely, but very firmly, the centurion turns Jesus back. Of course his action was open to two constructions: he might have been thinking of himself, or thinking of the "cause". The words of our Lord addressed to the people following him indicate that they had chosen the former alternative. But Jesus chose the latter. The saying in D reads, "Never in Israel such faith did I find". This might mean "Never did I find a Jew to equal this Gentile", or, "Never did I find a better Jew than this centurion". D also omits the sentence "wherefore neither thought I myself worthy to come unto thee". This accentuates the centurion's humility, but it is hard to see how sending for a Rabbi is a humbler thing than going to him.

We now come to the interesting study of the treatment of this story by the three Christian diegetists. Mark shows that Jesus entered Capernaum (the world of Jew and Gentile) escorted not by elders of the sect of John, but by four disciples, who later became elders in the Christian Church.

Matthew exhibits Jesus entering "Capernaum" as the Teacher who has superseded Moses. Before entering it, however, the priests (chief guardians of the Mosaic Law) had testimony borne to them by a cleansed Jewish leper. The first man to be advantaged by the coming of Christ to "Capernaum" is a government official, the Roman centurion, who in Matthew's diegesis quite certainly represents a Gentile. "I have not found so great faith, no, not in Israel." Matthew makes no mention of the elders or their synagogue.

Luke first exhibits a lonely Jesus, rejected by "Nazareth" but well received by "Capernaum", and then a Jesus, who has fully declared his doctrine, asked by Jews to go to the help of a Gentile. For I think that Luke has used the house-visiting difficulty to indicate the Gentile world. Matthew and Luke both lay stress on the humility of the centurion, and so teach the Gentile converts a useful lesson (*cf.* Rom. xi. 17-32).

Not for one moment would I have it thought that the foregoing is the only possible line of exegesis of the passages under consideration, or even a good example of exegesis. My thought is that preachers in the old days, when *historicity* was an unfear'd thing, handled the Gospels in that sort of way to the conversion and comfort of the souls of men. The explanation may be that their minds were more in tune with the Evangelists' minds than later minds have been, because, without realizing it, they treated the Gospels as diegeses and not histories.

CHAPTER VII

THE MINISTRY AT CAPERNAUM

MARK has a compact little section of six verses which tells us that Jesus went from the synagogue in Capernaum to Simon's house on a Sabbath day, healed Simon's wife's mother, and in the evening healed many and cast out devils, and suffered them not to speak, because they knew him (Mark i. 29-34). Matthew and Luke have exactly the same sort of section, but there is hardly a sentence in which they agree in detail either with Mark or with one another. The first question is, Why should a going of our Lord to Simon's house have found a place in a Christian teaching? This question raises another. Was Simon, at the time, a disciple of John or a disciple of Jesus? In the diegesis of Mark and Matthew, Simon has been called by Jesus; but in the diegesis of Luke he has not yet been called. Further study will show that the call of the first disciples of Jesus is recorded in the diegesis much earlier than it was in the source. Enough for the moment to adhere to Luke's sequence found in his Gospel. Simon at that time had not been "called".

We have already seen that not all those who heard "the great teaching" in the desert place believed it. From our point of view, those who believed it built on the rock, and the others built on the sand. There were Rock-men and Sand-men. When Jesus came to Capernaum he found both groups. We have also seen

that our Lord's teaching in the desert place was definitely connected with the sufferings of John, and that it was John's following that went to Jesus. We must see then that when Jesus came to Capernaum there were two opinions among John's followers about his gospel. It was not easy to receive Jesus into any house. He might be still a political suspect. The centurion had turned Jesus back, though not for selfish reasons: Simon took the risk and entertained Jesus. And he had his reward. Jesus surnamed him The Rock. So we see that when Jesus went to Simon's house, Simon was a disciple of John who wholeheartedly believed in Jesus. He was the prototype of Apollos before that learned Jew had met Aquila and Priscilla. But not all the disciples of John in Capernaum were of the same mind as Simon Peter. We find this in all three diegeses.

Mark presents to us a Jesus who was anointed with the Holy Spirit at the outset of his ministry, and was possessed by the same Holy Spirit always. Jesus is the Holy One of God, the Anointed, The Son of God. The Holy Spirit of God in Jesus disturbed the possessions of all the unclean spirits of the Devil. But the Devil had challenged Jesus and had been defeated in the forty days' conflict. Jesus had authority over unclean spirits. Sometimes he suffered them to speak, and at other times he suffered them not to speak; but they always knew who he was. When Jesus was *teaching* in the synagogue he suffered an unclean spirit to speak, but when he was *healing* he suffered them not to speak.

This may mean that there was open opposition to what Jesus said in Capernaum, but that his works of healing were so miraculous that opposition was silenced. Matthew and Luke seem to confirm this interpretation. Matthew has no parallel for the synagogue scene and he says nothing in his parallel of the healings about devils being silenced or wanting to speak. In the place of this piece of Marcan diegesis he gives a prophecy in which the servant of the Lord begins to be believed in for what he *does*, although no one has believed what he *said* (or, the report about him). "Himself took our infirmities, and bare our diseases." (Isa. liii.) Luke has a parallel for the synagogue scene, and for the healings in the evening, but, in place of Mark's statement that Jesus suffered not the devils to speak, we have a statement that the devils cried out, saying, "Thou art the Son of God", and were then rebuked and suffered not to speak. The true parallel of this in Mark is iii. 11-12, and not i. 34. The inference from this ought to be that in Luke's Gospel there was open opposition to what Jesus did in Capernaum as well as to what he said, to his works as much as to his words. And we find it in a section which deals with John the Baptist (Luke vii. 18-30). John sent messengers from the prison to Jesus, and in *that hour* Jesus was performing his miracles. As soon as the messengers had departed Jesus taught the people about John. And in spite of his works and words the Pharisees and lawyers rejected for themselves the counsel of God, being not baptized of John.

The opposition of the Pharisees to the teaching of Jesus about John indicates that they had an interest in John, although not baptized by him. For a time they seem to have accounted him as a prophet; but when Jesus made a new thing of the John-revival they disbelieved Jesus and so became associated with those Jews who also disbelieved Jesus although they had been baptized by John. Such would be the more educated Jews in contrast to the publicans and all the people who justified God for our Lord's witness to John. Capernaum really ends the Day of John; for, once the Pharisees and lawyers had decided against Jesus, John's disciples were divided into two parties—those who believed Jesus, and those who believed the Pharisees. The sect of the disciples of John remains to this day, but it has no great influence in the world. Compared to Judaism and Christianity it is negligible.

The foregoing line of argument compels a frank admission that Mark must have put into the mouth of the possessed the words he wanted said, yet it makes the words true words. There was in the new synagogue at Capernaum a spirit of opposition to Jesus; there were those who understood what Jesus meant, and refused him and his teaching about the true, the distinctive, the holy spirit of a Jew. What those people said was: "What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God". There is a sense in which it might be said

that Christianity destroyed the sect of the Disciples of John.

There is some internal evidence that Mark introduced the demoniac's witness into a simpler story of a healing of a demoniac. It is impossible to remove the witness from Mark's version. After "he cried, saying" something must be said. But it is not impossible to lift the witness out of Luke's version, because "he cried out with a loud voice" may simply mean "he screamed", as it does later in Mark's version. I think that in the original story the man screamed and then, after Jesus had exorcised the spirit, was found to have suffered no hurt. Mark made the man *speak* before the cure and kept the *scream* for after the cure. He left out the receiving of no hurt. Luke who knew both Mark's diegesis and his source kept the original form of the story, but made the only scream articulate. Luke's "Ah!" may be the sound of the scream in the original version (Mark i. 23-26 and Luke iv. 33-35).

The conclusion which I offer is this. In the narrative of the earlier teaching, Jesus, who did not enter the house of the centurion, was entertained by Simon Peter; and the point of contact between the centurion and the disciple was the new synagogue, a synagogue built for the sect of the Disciples of John.

But if the going to Peter's house is based on that teaching, then the cure of Peter's wife's mother, and the evening ministry of healing must have been there also; for they are in one block of narrative. At first

sight the story of the cure does not seem to be a thing which Apollos would have carefully learned and taught in his pre-Christian days. But Luke, who has kept closest to the source indicates that it might have been a narrative of first-rate value, quite apart from its value as a record of an actual cure. *And they asked him concerning her.* This is the exact translation. The question was a natural one. Jesus was teaching that the tyranny of Herod was not a heaven-sent punishment of an unworthy first-born son, but a heaven-sent opportunity for the Jews to show that they were Jews indeed, possessed of a spirit of divine sonship which was quite unconquerable, and always divinely active. What would the Teacher say about sickness? What would he say about the fever-tossed lady in the house? They asked him concerning her. The concept of the absolute justice of God compelled them to think that the cause of the sickness was sin, either her own or another's. But when Jesus stood over the sufferer he did not reprove the fevered woman; he rebuked the fever. Therein we find our Lord's answer to the question. The Greek word translated "rebuked" is most interesting. It first means "an assessment of worth", and so "a condemnation by a judge". We might almost say that Jesus found *for* the woman *against* her fever. Sickness and storms are not heaven-sent punishments of unworthy Jews, but heaven-sent opportunities for a Jew to show the world that he is a Jew. Later on we shall read that Jesus "rebuked the wind and the raging of the water: and they ceased, and there was a calm".

The disciples who were in the boat with Jesus on that occasion were fishermen, hardened to the jeopardy of the sudden short squalls on the lake: they were not afraid of being drowned, that was the risk of their calling; but they were afraid that they had incurred God's displeasure by leaving all and following Jesus. They interpreted the storm as others had interpreted the fall of the tower in Siloam; God was showing that the counsel and work of Jesus was "of men"; so they awoke Jesus, saying, "Master, Master, we perish". And when the wind had ceased, and there was a calm, Jesus said to them, "Where is your faith?". Faith that you are God's, whatever the winds and the storms may do, and not faith that if you are God's, then He will protect you from winds and storms, is the faith of Jesus.

So we add a narrative about Peter's wife's mother, and an account of the ministry of healing in the cool of the day. Luke's reference to the devils who wanted to confess Jesus as Christ cannot have been known to a pre-Christian Apollos, and, as it appears to be a quotation from Mark iii. 11b, we will not attribute it to our source.

Whether we read A.V. or R.V., Luke's meaning is that Jesus taught in the synagogue on a succession of Sabbaths, and we may therefore assume that Luke means us to think of Jesus healing the sick on more than one evening. A natural sequence of narrative would be (*a*) the evening healings on the six days of the week when men ought to come to be healed,

(*b*) the teaching in the synagogue on the Sabbath days, (*c*) the cure of the demoniac in the synagogue (Luke does not say that it was on the Sabbath), (*d*) the spread of the rumour concerning Jesus as a healer.

CHAPTER VIII

THE BAPTIST IN PRISON

MARK has a short section which summarizes Herod's treatment of the Baptist. It is an explanatory section, and follows immediately after the section in which Herod says that Jesus is John risen from the dead. Matthew has a parallel, but not Luke. This fact must be noted, because it is Luke who has provided us with the material of the "Apollonian Teaching", and we should expect to find the question of Herod's treatment of John in that teaching. Apollos must have known (Mark vi. 17-29; Matt. xiv. 3-12).

In Matthew's parallel we find things which are not in Mark. Matthew writes, "And when he would have put him to death, he feared the multitude because they counted him as a prophet." Mark writes, "Herod feared John, knowing that he was a righteous man and a holy, and kept him safe. And when he heard him, he was much perplexed, and he heard him gladly." At the end of the section Matthew tells us that the disciples of John buried their master and came and told Jesus; and that when Jesus heard it he crossed the lake in a boat. He does not actually say that any disciples went with Jesus, but we find "the disciples" playing an important part in the Feeding of the Five Thousand. Possibly, they were John's disciples. Mark has an interesting variant. He tells us that when the disciples of John heard of the death of their master

they buried him; then he tells us that Jesus crossed the lake with his disciples, who had returned from their mission. Presumably, the disciples at the miraculous feeding were "the Twelve", as is definitely stated by Luke in his parallel of the miracle.

Matthew and Mark agree in showing that it was Herodias who was really responsible both for the imprisonment and death of John; but there is no trace of this in Luke. Luke presents the imprisonment of John as a climax of all the evil things which Herod did (Luke iii. 19-20).

Mark's diegesis in this matter is perfectly clear. It is of the very essence of Christianity that a man may be a Christian in any state of life. A slave may be a good Christian. But the Jews saw otherwise. A publican could not be a good Jew. It follows that a Christian would make a better citizen of the Roman Empire than a Jew. The one could "honour the king" in a way impossible to the other. Therefore it was the wisdom of the Government (a Christian would argue) to protect the Christians. In Mark's Gospel Jesus has many enemies, but Herod and Pontius Pilate cannot be numbered among them. So we should have expected Mark to tell us that Herod allowed John to have his disciples as visitors to him in the prison, and through them to communicate with Jesus. Apollos must have known about that visit, and the argument of this book is that Mark's Gospel (in part) is based on an Apollonian Teaching. Yet Mark is silent.

The problem is sufficiently complicated, but the

solution is simple, provided we look from the political standpoint. Every Jew expected the messianic kingdom, but there was considerable difference of opinion as to how the kingdom would be established in the world. The Jews agreed about the kingdom, but differed about the king. John's gospel to the publicans and others in Roman employ was that they might have a share in that kingdom if they accepted his terms. Those in the pay of Rome would have a place in the kingdom which was to overthrow Rome. John the Baptist meant nothing of the sort, but Herod, who had had a lot of trouble with would-be king-messiahs, might have, not unreasonably, seen in the Baptist's preaching a grave political danger. And when I say Herod, I mean, of course, the king as advised by his political officers in the intelligence department, the secret service, the army and the police. To say that Herod would have known little, and cared less, about John and Jesus is a most misleading half-truth.

John's denunciation of the famous marriage galled Herodias, who in a strange way was passionately devoted to the king. Herod would have liked to please her by killing John, but the risk of a popular rising was too great. It would have had a strong religious impulse, because all the people and the Jewish publicans and soldiers counted John as a prophet. Not even the Pharisees could have stopped such an insurrection, sure though they were that all such risings were futile, and that when the Day came God would leave them in no doubt. In the event there was no rising, though

it is probable that the arrest caused "some local disturbance" in other places than Nazareth.

It goes without saying that Jesus was "watched". Herod had an excellent service of spies, and the Jews felt that it was never safe to speak and hardly safe to think. That was a Jewish estimate of the times. Herod's political agents would be kept informed of our Lord's movements. They would learn that Jesus was a whole-hearted supporter of the Baptist, but that he was no seditionist, and that his teaching was altogether pacific. But more convincing than what they heard of the teaching would be what they heard of its results. The publicans who had been depressed and offended were once more contented and happy. Levi the publican had made a great feast at which Jesus was the principal guest; and if the scribes and Pharisees were annoyed with Jesus so much the better, for there was little love lost between a Roman and a Jew of the extreme Pharisee type. It was all very perplexing because it was so new, but it was pleasing. The Nazarene might be useful, he might be used to undo the harm Herod had done when he offended all the Jews to satisfy his new wife. And how deeply he offended them can be learned from Josephus, who tells us that when in later years Antipas, the father of the divorced wife, defeated Herod in battle, the Jews accounted it God's just punishment of Herod for his treatment of John. But if the Nazarene was to be used as an argument for the release of John the first thing to do was to keep John safe, and by every means to influence and

warn Herod against doing the thing Herodias wanted so much; and the second thing was to get John treated as a righteous and a holy man, and given the privilege of visits from his disciples. For unless John and his disciples approved of the pacific teaching of Jesus, the Nazarene would be of no real use. So the disciples of John told him all about Jesus, and John sent the two with a question in which Herod had a political interest. Whether the answer would have secured the release of John we cannot say. Herodias saw a chance and took it. But because Matthew and Mark tell us that when Herod felt bound by his oath to execute John he was exceedingly sorry, and knowing the sort of man Herod was, we can only think that he was sorry for himself and was anxious about the opinion of his trusted advisers.

The teaching value of our Lord's reply to John's question is incalculable. John asked a question about the King: Jesus sent back an answer about the Kingdom. That is the point. The proof of a king is his kingdom. Jesus told John that all the signs of the messianic kingdom, the kingdom of God, were present; or, to be more exact, Jesus mentioned all the signs except one. He did not say that the captives were released. Whether John was bound or free, John alone could say. But the heart of Jesus went out to John. "Blessed is he who shall find none occasion of stumbling in me."

And when the messengers had gone Jesus made fine scorn of those who were thinking less of John

because he was now in prison than they did when he was the prophet preaching in the wilderness. John was the greatest prophet ever born; he was the promised Messenger sent by God to prepare the way for them to enter the kingdom. But greater than the greatest herald of the coming of the kingdom was the least of those who enjoyed the kingdom when it came. John the Prophet was great, but John the Prisoner was greater, because by suffering for the kingdom he had obtained the kingdom (Luke vii. 18-28, reading as in D).

And all these things concerning Jesus Apollos might have taught with enthusiasm, when as yet he knew only the baptism of John.

CHAPTER IX

THE FIVE SKETCHES

MARK has in one block a sequence of five little stories or sketches. They are: (1) The cure of the paralytic let down through the roof; (2) The Call of Matthew and the feast in his house, etc.; (3) A discussion about fasting; (4) The incident in the cornfield; (5) The cure of the man with the withered hand. Matthew and Luke have very good parallels, but whereas Luke keeps them in one block, Matthew has some ninety verses of other matter between the third and fourth. A further point should be particularly noted. The general parallelism is excellent, but there are very many differences in details. The number is remarkable.

If we treat the series as a unit, we see that Luke has a different beginning and ending, and that his ending would be an admirable conclusion to the sort of thing which his beginning suggests. His beginning is "And it came to pass on one of those days [i.e. on one of the Capernaum days] that he was teaching; and there were Pharisees and doctors of the law [*alias*, scribes and Pharisees] sitting by [i.e. in the seats], which were come out of every village of Galilee and Judæa and (from) Jerusalem: and the power of the Lord was with him to heal". (Luke v. 17.) This suggests a gathering of Rabbis who had come by pre-arrangement, certainly among themselves and presumably with Jesus. The journey for some of them was comparatively long, and

involved a temporary stay in Capernaum. It seems unlikely that they took the chance of finding Jesus in the town. The course of our Lord's ministry as well as his actual teaching were such as to attract attention and challenge criticism. Individual Rabbis, and sects founded to promulgate new "ways of righteousness", were given a great deal of latitude, but there were certain fundamentals which none must transgress, e.g. the law of the Sabbath must be kept sacrosanct. The body of Rabbis known as "the scribes and Pharisees" had no disciplinary power except the force of public opinion, and for all their overbearing manner in religion the Pharisees were the sect most respected by the people. Dr. Klausner calls them the popular party. Now it was beyond their power to summon a Rabbi to appear before them and give an account of his teaching; but they could and did go to the place where the Rabbi taught, listen to him and publicly ask him questions, and then let it be known whether such Rabbi was in their judgment orthodox or unorthodox—that is to say, whether he was "a Jew", "a doubtful Jew" or "no Jew". After that it was open to them to draw the attention of the Sanhedrin in Jerusalem to the Rabbi and his teaching, or the attention of Herod or Pontius Pilate if they thought that the Rabbi was likely to stir up the people to yet another bloody and futile insurrection.

Luke's beginning suggests a gathering of that sort, and his ending is also appropriate to it. "They were filled with madness; and communed one with another

what they might do to Jesus." (Luke vi. 11.) Their madness was, of course, *amentia*, and not *dementia*, and I would paraphrase the sentence, "They felt extremely foolish, and were at their wits' end to know what to do about Jesus". In the hearing of the people he had successfully countered their most serious charge of Sabbath-breaking.

Hypothesis. Mark's five vivid sketches are stories of the things done by Jesus to which the Pharisees objected when they met him in Capernaum. Mark's source contained the one story of that meeting.

In the source our Lord's actions were incidental to the rabbinical discussion: in Mark's Gospel the opposition of the Pharisees is incidental to our Lord's actions. Matthew and Luke have used Mark's work, and in many cases slightly changed his pictures. We can only presume that their authority was the original story in the source. It follows that in any attempt to rediscover the original story and the finer points of the discussion, the sentences in which the Synoptists differ will be of greater value to us than those in which there is close verbal agreement. In the latter case two explanations would be equally possible: Matthew and Luke did not change Mark, because Mark had kept closely to his source, or because those particular sentences were not in the source at all. There remains the question why none of the Gospels has the story of the discussion; and the answer to that may be that it was vitally connected with our Lord's good news of

the kingdom of heaven in the face of the sufferings of John the Baptist.

I will not attempt to reconstruct the story in the original teaching: that would be impossible. What does seem possible is to get a glimpse of our Lord's method in argument, and to feel the impulse of his spirit. We will pass over for the moment the first story, because the incident was unexpected. The first item on the Rabbi's *agenda* was the fact that Jesus had been the chief guest at a feast given by Levi the publican in Capernaum. Mark tells us in a few words how it had come about that Levi was a follower of Jesus. Matthew and Luke tell us the same thing in the same words. The story of the Call of Levi was not in the story of the rabbinical discussion. Mark tells us that many publicans and sinners eat with Jesus and his disciples in Levi's house; and that the scribes of the Pharisees said to his disciples, "He eateth and drinketh with publicans and sinners". Mark then tells us that Jesus *said unto them*, "They that are whole," etc. Was Jesus speaking to his disciples or to the Pharisees? And why did the Pharisees address themselves to the disciples and not to Jesus? Did they exonerate the disciples and only blame the Master? Matthew seems to indicate this in his form of the question, "Why eateth your master with publicans and sinners?" Otherwise Matthew follows Mark closely. But Luke has interesting variants. Levi made a great feast for Jesus, and sitting *with them* was a great multitude of publicans *and others*. Then the Pharisees and their

scribes murmured against *his disciples*, saying, "Why do ye eat and drink with the publicans and sinners?" And Jesus, answering, said *unto them*, "They that are whole," etc. Unto whom? There is no doubt at all that the three writers all mean that Jesus answered the Pharisees, yet none of them says so. If in the original story Jesus was engaged in a discussion with the Pharisees the omission is easily explained. But this is a minor matter.

What the Rabbis who had come to Capernaum knew was that Levi, the publican, had given a great feast at which Jesus was the guest of honour, and the company numbered many publicans and other Jews. That feast was one of the things which had brought them to Capernaum. Exactly what they thought about it we cannot say, but we may note (a) that all the guests, whether we call them "publicans and sinners and his disciples", as in Mark, or "publicans and others", as in Luke, were of the class that believed in John; (b) that at the time of the feast John was in prison; and (c) that while "the disciples of John" were fasting frequently and making supplications "his disciples" were eating and drinking. The conclusion which I draw is that John's followers were divided in their opinion of Jesus; and this not because of anything which Jesus had said about himself, but solely because of what Jesus had said about John. Jesus had said that John was Elijah. Some of John's disciples did not believe it. These gravitated towards the scribes and Pharisees. But other of John's disciples gladly believed

it. Such for the most part were the publicans and the people. They knew that John had prepared the way for them to enter the kingdom; they were prepared to be "as their master"; they were very happy indeed and gave to Jesus their wholehearted support. The disciples of John, therefore, came to be divided, and the cause of the division was Jesus. Compare, "I came not to bring peace but a sword." That Jesus was causing division was a point which the visiting Rabbis did not overlook.

Our Lord answered the Rabbis by proverb and by parable: he did not tell them that they were wrong, but helped them to see it for themselves. His mission to the publicans and sinners was like the mission of a physician; he went where he was needed. The righteous did not need him—their place in the kingdom was not being questioned; the publicans did need him—their place in the kingdom had been proclaimed by John, but it was now questioned. These people were his special care. He had helped them to believe that John was their Elijah, and that John's sufferings were all in the counsel of God. They were intensely happy, and it was as impossible to make them fast as to make the sons of the bride-chamber fast while the bridegroom was with them. The day would come when they would lose John. In those days they would mourn. That he had brought a new spirit into the Baptist-revival could not be denied: there was the new and the old, and some preferred the old; but to ask him to sacrifice the new for the sake of the old was as if a man were to

cut a piece out of his new garment wherewith to patch his old. Both would be useless. If the matter needed it there was no objection to a new sect. New wine must be put into fresh wine-skins.

So we come to the great question of the Sabbath day. It was the observance of the Sabbath which more than any other outward sign marked the difference between a Jew and a Gentile. When "his disciples" made their way through a field of standing corn, and plucked the ears of corn and rubbed them in their hands, their behaviour was certainly more Gentile-like than Jew-like. The thing in itself was trivial; but it showed the tendency of the new spirit. It was significant. But Jesus would not allow the matter to become a serious question. If the men had profaned the "holiness" of the field by reaping it on the Sabbath when it should have had its rest, their hunger might be the justification of their conduct. When David was hungry he ate the shew-bread, which also was holy. And as to the rubbing of the corn being a manner of work, it was necessary to rub the corn before it could be eaten, and the Law provided that even the priests might do necessary work on the Sabbath and be blameless. But in truth a far greater question than conformity with Temple regulations had been raised. It was the question of merciful judgment. God knew that the men had not purposed to profane the Sabbath, and those who had the spirit of God would not account them guilty. But why discuss the conduct of the disciples? It would be better to discuss the conduct of the Master. "On a previous

sabbath", said the Master, "I was in the synagogue and saw a man with a withered hand, and I healed him. I know exactly what you are thinking, but answer this question. Is it lawful on the sabbath to do good or to do harm? to save a life or to destroy it?" The Rabbis had to be careful in their reply, for it had long since been agreed that it was lawful to do acts of mercy on the Sabbath, *if they were necessary*. Therefore one of the Rabbis countered our Lord's question by another: "Is it lawful to heal on the sabbath?" The point was that the man might have so easily waited till sundown. But Jesus will not allow this, and puts his counter-question: "What man shall there be of you that shall have one sheep, and if this fall into a pit on the sabbath day, will not *lay hold* on it and and lift it out?" To lay hold on a sheep you want a good hand. If this was the point, we can well understand that the visiting Rabbis were "filled with foolishness".

The hypothesis throws light on the records. The question of the feast in Levi's house was fundamentally a question of a new discipleship which resulted from our Lord's teaching. The diegetists were right in showing that the question was addressed to the disciples and not primarily to Jesus. Again, because the sympathy of the Rabbis was with the old spirit of the movement and not the new, it is equally true diegesis to say that the question about fasting was asked by the disciples of John, or by the Pharisees and the disciples of John in conjunction, or by the Pharisees and their scribes in connection with the fastings of John's

disciples after the manner of the Pharisees. There can be no doubt whatever that in the diegeses the new wine-skin is the Christian Church, and consequently Matthew's "and *both* are preserved" has a special significance. But I do not think he found this in the source. The hypothesis prevents any question of preference for one *form* above another in the following: "Behold, thy disciples do that which it is not lawful to do on the sabbath"; "Behold, why do they on the sabbath day that which is not lawful"; "Why do ye that which it is not lawful to do on the sabbath day". Further, if Jesus *told* the Rabbis that he had healed a man on the Sabbath, he did (in the language of the narrative) say to the man "Stand forth"; and if that Sabbath was previous to the cornfield-sabbath, then Mark ought to have recorded it first, as Luke may indicate by his strange term "second-first Sabbath". In Matthew the two Sabbaths are the same; and this is good diegesis because it was really one Sabbath-day question.

There remains for consideration the first story. Mark has "Who can forgive sins but one, even God?" Luke has the same question in a slightly different form, "Who can forgive sins but God alone?" Matthew does not give the question. All three Gospels have the saying, "But that ye may know that the Son of man hath power on earth to forgive sins", in identical words, and all have the sayings addressed to the paralytic in different words. Matthew and Luke agree against Mark in the form of the saying, "Whether is easier to

say, Thy sins are forgiven (thee), or to say, Arise, and walk". Mark introduces this section of the story with the word "straightway", where it does not require the sense of "immediately", as is the case later where Luke has an equivalent. In their conclusions to the story all agree that the people were amazed and glorified God. But Matthew alone suggests that the wonderful thing might have been what they had *heard*; in Mark and Luke it was what they had *seen*. Now if we omit the saying about the Son of man, which is in identical words in the three Gospels, and interpret Mark's "straightway" to indicate a change of sequence, we have a story of a paralytic who, immediately he heard the words "Thy sins are forgiven", rose up to the amazement of the crowd and became a proof to the scribes that the word "Thy sins are forgiven" was effectual. But this would mean that the scribes had heard Jesus use the word before and had thought it, at the least, presumptuous. A declaration of forgiveness is not in itself a blasphemy; but to say it is an easy thing, and the demand for a visible proof is reasonable. If the same Rabbis had already sat at meat with Jesus in the house of Simon the Pharisee, and had already doubted our Lord's word to the sinful woman, "Thy sins are forgiven", then the fact that the paralytic rose immediately after the same word was spoken to him became a proof of the efficacy of the word in both cases. But the moral of the story remains. The Son of man hath power on earth to forgive sins. That, no doubt, was what the catechumen "chiefly learnt" from this narrative.

It may be useful to summarize the course of events so far as it has been traced:—

John's preaching resulted in a revival of religion, especially among the publicans and all the people.

His imprisonment wounded the feelings of all the Jews. The people would be for rising in revolt: the Pharisees would be for waiting for God to give a sign. In either case the fruit of the preaching would have been lost. Jesus saved it.

Expelled from his own synagogue in Nazareth for his witness to John, he went to a desert place, and there prayed and proclaimed his gospel of the kingdom of God. If the followers of John would suffer gladly, Herod was powerless.

Coming to Capernaum at the request of the centurion, Jesus stayed at the house of Simon Peter, a disciple of John who believed in Jesus. While in Capernaum Jesus was asked the famous question by John. His reply was not that Messiah had come, but that the messianic kingdom was present.

A representative company of scribes and Pharisees came to Capernaum. Jesus, now no longer a political suspect, became an ecclesiastical suspect. As we shall see, Jesus accepted the challenge.

And all these things concerning Jesus Apollos might have taught, when as yet he knew only the baptism of John.

CHAPTER X

THE THANKSGIVING ANAGRAM

THE sequence of the sections of Mark i. 21-end is accounted for by the Nazara anagram; the sequence of the sections of Mark ii. 1-iii. 6 is accounted for by the conjectured Meeting with the Rabbis; and it is now to be shown that that block with the four blocks of sections which follow (Mark ii. 1-iv. 34) are based on the Thanksgiving, and so become a Thanksgiving anagram.

In that same hour he rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; for so it was well pleasing in thy sight. All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal (him). (Luke x. 21-22.)

These things hidden from the wise and understanding (Mark ii. 1-iii. 6). Mark's five stories show how the opposition of the Pharisees grew, till in the end they took counsel with the Herodians to destroy Jesus.

These things revealed unto babes (Mark iii. 7-11). The people find that to touch Jesus is to be healed; they see the devils falling down before him, and they hear them crying out, "Thou art the Son of God".

So it was well pleasing in the Father's sight (Mark iii. 12). Jesus charged the devils that they should not

make him known (*sc.* to the wise and understanding. The people had already heard).

All things delivered to Jesus by the Father (Mark iii. 13-19). Jesus calls "whom he himself would", and gives to them his authority over devils.

No one knoweth who the Son is, save the Father (Mark iii. 20-end). The friends of Jesus thought that he was beside himself; the scribes from Jerusalem thought he had Beelzebub; and his mother and brethren thought that he belonged to their family.

And who the Father is, save the Son, and he to whomsoever the Son willeth to reveal (Mark iv. 1-34). Jesus had not willed to reveal to the scribes from Jerusalem—he had left them guilty of an eternal sin—but he willed to reveal to his disciples. "Unto you is given the mystery of the kingdom of God."

Luke makes no use of this anagram; indeed he could not use it, for he has told us quite plainly who in Capernaum did, and who did not, understand Jesus. The former were the baptized of John; the latter the unbaptized of him (Luke vii. 29-30). Matthew, however, makes some use of it. He follows Mark in putting the Beelzebub controversy in sharp contrast with his parable section, and then develops his diegesis so that we may see that the disciples, because they understood all these things, became "disciples to the kingdom"; and that Nazareth, his own country, because it did not understand, rejected him. But the original question to which Matthew's diegesis gives the answer is, Is this the son of David? The Pharisees expected Messiah

to be the son of David, an all-powerful king; so when they heard that the people were asking whether Jesus was the son of David, they ridiculed the idea, first by saying that he had Beelzebub, and then by demanding a sign. Jesus replied to the Pharisees, and afterwards taught his disciples by parables that he was much more than a son of David, that he was the Son of man who should judge the world (Matt. xii. 22-xiii end).

That Mark should have known the Thanksgiving and used it as he used the Nazara story is interesting; but a still more interesting question is the original context of the section in that earlier teaching of "the things concerning Jesus": for it is very probable that it belonged to the same source as Nazara. In any case we have to ask, What were "these things"? Certainly they were a teaching refused by the scribes and Pharisees, and certainly they were connected with a crisis. This is seen in Matthew's "At that season" and in Luke's "In that same hour".

Matthew has written, "At that season Jesus *answered* and said". His diegesis shows that the Thanksgiving was offered in spite of his final rejection by Capernaum, and a previous rejection which was coupled with the rejection of John the Baptist. Luke has the remarkable words, "In that same hour Jesus *rejoiced in the Holy Spirit* and said"; and the context of the section in Luke indicates that "these things" were connected with the mission of the Seventy. The completely different context in Matthew and Luke is the mor

noteworthy because the original context must have made it clear what "these things" were.

The section contains (*a*) a prayer addressed to the Father, and (*b*) a mystery communicated to others. In Matthew it is the mystery of The Father and The Son; and in Luke it is the mystery of The Fatherhood and The Sonship, communicated in the joy of the Holy Spirit. The structure of the section makes it perfectly clear that Jesus had received the revelation of the mystery on a previous occasion; that he had fulfilled his ministry in the light of that revelation; that he had found that the people who ought to have understood did not understand, and that those who did understand were those who might have been expected to have had difficulty in understanding; that this confirmed to him the truth of the revelation; that there had been some crisis; but that Jesus purposed to go on fulfilling his mission in the light of the original revelation. There is in the section no indication of our Lord's audience for (*b*).

It is obvious that in order to appreciate the inner meaning of the section we must relate it to the revelation by Vision and by Voice at the outset of the ministry, and that to find its original context we must look for some occasion in the ministry when the opposition of the scribes and Pharisees led to a crisis. The former question is reserved to the next chapter; the latter can be conveniently dealt with at once.

An occasion on which the "wise and understanding" rejected our Lord's teaching, and the "babes"

accepted it, was when he declared in Capernaum that John was a fulfilment of the Malachi prophecy (Luke vii. 29-30). Our Lord's witness to John brought the Rabbis to Capernaum, and their coming led to a crisis. It would, therefore, be agreeable to the general situation to place the Thanksgiving immediately after the Capernaum ministry.

An occasion on which Jesus (*a*) prayed, and (*b*) communicated a mystery to others, is found in Mark i. 35-38. Here Jesus has gone from Capernaum to a solitary place, and is found by Peter and others. He tells them that he will itinerate, and adds the mystic words "For to this end came I forth". This section provides a matrix into which the Thanksgiving section fits exactly. Even the idea of itinerating is latent in the words "willeth to reveal", and a practical necessity may have been the first meaning of the words about the coming forth (from Capernaum).

In this connection Mark has presented the ministry at Capernaum as the ministry of one Day. The figure provides for the setting of one Sun, and an interval of twilight before the rising of the next Sun. When Jesus declared that John was Elijah, then John's *Sun did set*, because he became merely the forerunner of Messiah. If in the earlier Teaching the "these things" of the Thanksgiving had to do with John and not with Jesus, then this was *a great while before day*. When Messiah's Sun was risen, then the Thanksgiving acquired the meaning which Mark has

given to it by means of his Thanksgiving anagram. And Mark, according to the Papias tradition, is the Interpreter of Peter, who also "framed his teaching according to the needs".

The conclusion which I reach is that the Thanksgiving originally came at the end of the Capernaum ministry. Matthew's actual context for the Thanksgiving is by no means incompatible with this conclusion, but Luke's actual context calls for further comment.

In commissioning the Seventy, Jesus said, "He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me". (Luke x. 16). On their return the disciples report *with joy* that the devils have been subject to them. The reference to the devils sounds more Marcan than Lucan. It ought to mean that the disciples had met opposition in the joy of the Holy Spirit. This is what Jesus had done in Capernaum, and purposed doing after Capernaum. The Seventy were disciples worthy of their Master. Consequently the actual context of the Thanksgiving in Luke is appropriate, while a context in Luke parallel to that in Matthew would have shown quite clearly that the wise and understanding were those who had rejected John's baptism; and that the babes were those who had been baptized of John; and that "these things" were things connected with the Baptist and the Malachi prophecy.

CHAPTER XI

BY VISION AND BY VOICE

BEFORE our Lord began his public ministry, he had seen a vision and had heard a voice. The Synoptists agree about this, but in their records we find variants. What descends upon Jesus is The Spirit (Mark), The Spirit of God (Matthew), The Holy Spirit (Luke). In Mark and Matthew *the descent* of the Spirit is as a dove: in Luke *the form* of the Spirit is as a dove. Luke means that the Holy Spirit is dove-like. Unfortunately, we cannot say precisely what thought a dove suggested to a Jew of the period, but in the Scriptures it was a bird which easily took fright and flew away to its place of safety, and it was an affectionate bird (Psa. lv. 6 and Cant. v. 2). Among the birds the dove was the least daring, the least harmful. To fly to God in the hour of need and to resist no man would be the distinguishing characteristics of a Jew who was led by the Spirit of God, *conceived under the form of a dove*. But, chiefly, the dove brought "the gospel" to Noah in his ark.

After the Vision there was a Voice. Here again we find variants, and here again we follow D's reading of Luke. The Voice was, "Thou art my Son: this day have I begotten thee". (Luke iii. 22.) That Israel was God's son, His first-born, was the charter of Israel's freedom in days of captivities and subjections, and the ground of Israel's assurance that in the end the

world would be his. To hold the faith of the Second Psalm in the face of every conceivable contradiction of its truth was of course only possible to a people who believed that their Father was Lord of heaven and earth. Every earthly kingdom had (to the Jews) its counterpart in the heavenlies, and Satan himself was accommodated in heaven. It was because God was Lord of heaven that he was the only Ruler and Lord of earth. When therefore a prophet in Israel saw that things were going against Israel, he never hesitated to proclaim God's responsibility. It was God who hardened Pharaoh's heart; it was God who sent wars and famines and earthquakes and pestilences to the discomfort of Israel, but it was never a defeated God; it was God who was always Lord of heaven and earth, a God who had sworn that Israel, His son, His first-born, should possess the earth. Thus, when Jesus saw that the scribes and Pharisees were refusing his teaching, he threw the responsibility upon God. It was the Father who was hiding "these things" from the wise and revealing them unto babes: "Yea, Father, for so it was well pleasing in thy sight".

There can be no doubt that the Thanksgiving section and the section which records the Vision and Voice come from the same Teaching. Mark knew both, although he used them in different ways. The original Nazara story also belongs to the same source, and that story is closely connected with the imprisonment of the Baptist. The Thanksgiving section is used in such very different ways by the Synoptists that it

seems possible that its close association with John was a difficulty. The crux of the whole matter is the relation of the Vision and Voice to the imprisonment of John. The close association of the Vision with our Lord's baptism, according to Mark and Matthew, may be diegetical. It was expected in current thought that Messiah would be anointed by Elijah. We are therefore not surprised to find that Mark and Matthew, who have the strongest picture of the Baptist as like Elijah, have graphic accounts of the baptism of Jesus; that Luke, who has no description of the Baptist's clothing and food, only refers to the baptism and has no narrative of it; and that the Fourth Gospel, in which John is definitely *not* Elijah, has no mention of the baptism. That Jesus was baptized by John is beyond question. The only question is whether it was the baptism or the imprisonment which was the occasion of the Vision and the Voice.

In considering the question the following points should be noted:

(1) Luke alone says that the Vision was vouchsafed to Jesus *as he prayed*. We must reverently assume that the Vision was an answer to the prayer, and if we may inquire into the subject of the prayer we must find something to which the Vision would have been an answer. Accepting codex D, the words of the Voice were, "Thou art my Son: this day have I begotten thee".

(2) In the Lucan sequence the narrative of the Vision and the Voice, with its reference to the Baptism, is placed immediately after Luke's statement about the

crowning wickedness of Herod in shutting up John in the prison. This sequence suggests an association of thought, which is definitely excluded by the sequence in Mark and Matthew, where the reference to John's imprisonment follows the Temptation.

(3) The grammatical construction of Luke iii. 21 is very complicated, and consequently the meaning is obscure. Unpunctuated, the verse reads:—

And it came to pass when all the people were baptized and Jesus having been baptized and praying the heaven was opened.

The verse tells us quite clearly (*a*) that Jesus was baptized when all the people were baptized, which makes the reference to the Baptism *after* the reference to John's imprisonment easy and accurate, and (*b*) that the heaven was opened while Jesus prayed. The question is whether the sense demands that the Vision as well as the Baptism were prior to the Imprisonment, or, the Baptism alone prior and the Prayer and the Vision subsequent to the Imprisonment. To put it in another way. Does Luke mean that it came to pass that when all the people were baptized the heaven was opened, and at that time Jesus, who had been baptized, was praying, or does he mean that it came to pass that the heaven was opened when Jesus, who had been baptized when all the people were baptized, was praying? I think that the grammatical construction favours the former; and that the Lucan sequence favours the latter: first, "John was imprisoned", and next, "Jesus prayed".

I elect to think that the latter was the factual sequence and the sequence in Luke's source for the following reasons:

(a) In no case can the Lucan reference to the Baptism be based on the Marcan narratives. Luke's language prevents us thinking that Jesus prayed the prayer while he was being baptized, and reverence forbids us thinking of a hasty prayer offered while Jesus "was coming up out of the water". On the other hand, Mark's narrative might be based on a statement that after John's arrest Jesus prayed, and saw the Vision. The sequence of thought would be: Jesus saw the Vision—because he prayed—because John had been arrested—because he had been baptized by John. In brief: Jesus saw the Vision because he had been baptized by John. In narrative form this would be: Jesus was baptized of John in the Jordan, and *straightway* (i.e. in immediate sequence of thought), coming up out of the water, he saw the heavens rent asunder, etc. This is the record of Mark, and through Mark of Matthew. Before Apollos met Aquila and Priscilla, he might have carefully taught the Vision vouchsafed to Jesus according to Luke, but hardly according to Mark or Matthew.

(b) It goes without saying that when John was put into prison, prayer was made daily unto God for him by those who believed that he had been sent by God. Jesus prayed for John. The Vision of the Dove, and the Voice from heaven uttering words from the psalm which guaranteed the Sonship of Israel amid all

political ragings, was an answer appropriate to such a prayer. It was an answer, and an inspiration to preach the good tidings of the kingdom of God.

(c) If the Prayer and the Vision are placed *after* the Imprisonment, we can give to the figure of the coming of Satan its usual Biblical meaning, namely, a tribulation allowed by God for the trial of the faith of His people. Satan tempted Jesus because he was tempting Israel in the matter of Israel's divine Sonship in the face of Herod's oppression. Now in any attempt to elucidate the story of the Temptations, it is wiser to fit the suggestions of Satan to the answers of our Lord, because the answers are the truth, and the suggestions are attacks on the truth. The answers are appropriate to our Lord's "forty days" in the wilderness, for they are all scriptures dealing with the "forty years" spent by Israel in the wilderness. They are also appropriate to a temptation of the Son of God, for Moses had been sent to Pharaoh with the message: "Thus saith the Lord, Israel is my son, my first-born . . . behold I will slay thy son, thy first-born." It was war between an earthly kingdom and the heavenly. In the wilderness Israel had been taught three great lessons. (1) That when he came to enjoy the fulness of life in the land flowing with milk and honey, he should yet remember that "man shall not live by bread only". Now Satan did not suggest that Jesus should enter the good land and forget the wilderness, but that he should give up hope of the good land and make the stones of the wilderness his bread. Behind this I see a suggestion

that Jesus should renounce his synagogue-life and become the leader of John's disciples in the wilderness. But this would have been a retreat before Herod, and the Second Psalm knows no retreat. Israel's destiny is not asceticism. (2) The second lesson which Israel was taught in the wilderness was that when he came into the good land he should remember that Jehovah was a jealous god. There must be no spiritual contact with the gods of the peoples round about. The spirit of Israel was one thing, and the spirit of the Gentiles was another. "Thou shalt fear the Lord thy God, and him shalt thou serve." For the second Temptation Jesus left the wilderness, and Satan led him up and showed him all the kingdoms of the world in a moment of time. In a moment of time Jesus saw the story of the kingdoms of the world, with *authority* ever changing from one to another. Well did Satan say, "and to whomsoever I will I give it". But the authority of Israel, the authority of the Son of God, was of a different sort. "They that draw the sword shall perish by the sword." Behind this Temptation, so appropriately set in the hill-country, I see some suggestion, even some definite offer from the Zealots, those fiery patriots of the hills, that if only Jesus would give the signal there were men ready to die in order "to hasten the end". To have incited these Zealots to fight against a very unpopular king on behalf of a very popular and imprisoned prophet would have been an easy thing. "If thou therefore wilt worship before me, it shall all be thine." But in no case could this have been a spiritual

victory. Pharaoh's son, his first-born, must be destroyed by an angel. (3) The third lesson which Israel was taught in the wilderness was the sin of doubting God in the day of adversity. The Twelve Tribes were dying of thirst, and they said, "Is the Lord among us or not?" If he is, then let him save us. And that is not worthy of the people of whom God said, "Israel is my son, my first-born". "Thou shalt not tempt the Lord thy God" (as ye tempted him in Massah). For the third Temptation Satan led Jesus to Jerusalem, and set him on a pinnacle of the temple, which is described by Dr. Klausner as "The site of the Hewn Chamber, where the Law was expounded by the priests and scribes". Of course the Rabbis of Israel had to say something about Herod's treatment of the Baptist. The Sadducees, who held an extreme view of God's absolute justice, would not have hesitated to say that God had punished John, and that those who honoured John dishonoured God. The Pharisees, who were trusted by the people, would not have said this. I presume they would have said what Gamaliel said a few years later in the case of Peter and John. If the Baptist is God's servant, then God will manifest it to us by delivering him out of the hand of Herod. The Lord will show whether he is among us in this matter or not. And herein is the subtleness of Satan's third suggestion. "It is written, He shall give his angels charge concerning thee, to guard thee." God is able to guard his own: so when we see God guarding a man, we know that he is "of God". But this puts the

onus of proof on God, it is a demand for a sign; it asks the question, Is the Lord among us or not? And that is a question which God's son, his first-born, never should ask. Behind this Temptation I see some suggestion of the Rabbis that Jesus should be cautious, that he should wait for some indication from God. But for Jesus there was no need to wait; he had good news of John; John the captive was John the free; "to-day hath this scripture been fulfilled in your ears".

The conclusion I reach is that the conjectured Teaching is the basis of what we find in Matthew, Mark and Luke about the Ministry of the Baptist, The Vision of the Opened Heaven, The Temptation and the Return to Galilee. Mark elected not to use the narrative of the Three Temptations, preferring to picture Jesus as going out to the wilderness to challenge Satan and defeat him. The Holy Spirit driveth Jesus forth into the wilderness. Mark's figures of Jesus with the wild beasts, and the ministry of angels, may be based on the stories of our Lord's savage treatment at Nazara, and of the coming of his friends to him in the desert place. Matthew and Luke both deal with Nazara, and neither mentions the wild beasts; Luke records the coming of the friends, but not the ministry of angels; Matthew has the ministry of angels, but not the coming of the friends. Mark has no mention of Nazara, or of the coming of friends.

The change of sequence by Matthew is a good example of the force of diegesis. By putting the second Temptation last Matthew shows how the King in his

kingdom put Satan and his kingdoms for ever behind him. Luke alone records that Satan was to return after a season.

I see no reason why Apollos, while yet only knowing the Baptism of John, should not have been carefully taught, and carefully preached the content of this chapter. Apollos might have said that Jesus was thinking of God, of God's People, of God's Prophet (John the Baptist), and not thinking of himself at all as The Son of God, God's First-born. But this is not the Christian Faith about Jesus, and Luke exhibits what the Faith is by an interpolation into his sequence of a Genealogy.

CHAPTER XII

DIVINE SONSHIP

WE have reached a point in our studies where a gathering of orthodox Pharisees and doctors of the Law has decided against the teaching of Jesus; and we may well ask the fundamental question, Why did the gospel which Jesus preached provoke the Jews of his day to opposition and bitter hostility? To state why we Christians provoke the Jews of our day is not to answer the question, though it sometimes is offered as an answer. The real answer is to be found in the Thanksgiving.

The Pharisees would have agreed that Israel was God's son. They would have agreed that no one knew Israel except God, and that no one knew God except Israel and those to whom Israel made the revelation. They would have agreed that it was within the counsel of God that Israel, God's son, should suffer. They also had a gospel. It was that a day would come when Messiah would appear, vindicate Israel, and extend the blessing of Israel to all the nations. It was essentially a gospel of to-morrow. To-day Israel was powerless. But such a gospel was not the gospel of the Second Psalm.

Jesus had seen the tyranny of Rome and the persecution of the Baptist. He had prayed and heard the gospel of the Second Psalm. But before he heard the Voice, he had seen the Vision of the Holy Spirit

descending as a dove. Israel was invincible because he was God's son, and he was God's son when he had that spirit which made him, like his Father, kind and generous to the men who were persecuting him. Suffering as a Jew should suffer, suffering for the Son of man's sake, was not a sign of powerlessness but of power. "Rejoice and leap."

To "preach the law whereof the Lord hath said unto me, Thou art my son: this day I have begotten thee" in the face of the tyranny of Gentiles who would ridicule the idea of Israel's divine sonship was one thing, but to preach it in the face of the opposition of Jews who believed in Israel's divine sonship was another and a harder thing. And this for two reasons. (1) "The Son of God" ought not to need saving: he ought to be a Saviour. The Jews hoped highly and suffered deeply. Thus they were always open to the taunt, "Physician, heal thyself". The Son of God seemed unable to save himself. The solution of the problem offered by the Pharisees was that when Messiah came Israel would be vindicated as God's son. But Jesus said that the sonship of Israel was vindicated by the spirit in which he suffered. "To-day is this scripture fulfilled in your ears." It is not easy to desire a divine sonship of that sort. It involves a complete surrender to the will of the Father. It means that the Son of God and Messiah are one. (2) As soon as men who agree about divine sonship begin to differ about other things, the field of difference is removed from earth to heaven. The difference between

"my Father" and "your Father" is inevitable. This difference is argued in the dialogues of the Fourth Gospel. The only court of appeal is the Spirit and the manifestations of the Spirit. Therein lay the Jew's difficulty. They could not deny our Lord's power, and they never attempted to say that he was a bad man. Some believed in him, but were afraid to confess him; others simply said that he was mad; but Caiaphas frankly did not want the Father of Jesus to be the Father of Israel. He did Jesus the honour of causing him to be crucified, and had the satisfaction of knowing that he who said he was the Son of God could not save himself. He forgot, however, that Isaac had been sacrificed *and received back from the dead*.

Our Lord's conflict with orthodox Jewry began in his own synagogue in Nazareth. It ended in his public crucifixion. Between the two there were crises. The crisis with which we are now concerned is that which resulted from the visit of the Pharisees and doctors of the Law to Capernaum from Galilee, Judæa and Jerusalem. At that season Jesus said, "All things have been delivered unto me of my Father". The sentence might mean, "I have the whole power of God", or "I have no power except of God", i.e. "The Son can do nothing of himself". If the former concept had been in the mind of the Master we should have read, "and no one knoweth who I am except my Father", etc. But that is not the record. Thus the sentence on the lips of Jesus means one thing, and on the lips of Christians another. We confess that Jesus was filled with all the

fulness of God. There is nothing unreasonable about this. A man does not doubt his mother's goodness because she never said that she was good. It is a question of spiritual appreciation. So St. Paul has written, "No man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit". (1 Cor. xii. 3.)

That an Apollos could not have said "Jesus is Lord" in the days when he knew only the baptism of John seems to me certain. But I feel equally sure that he could have taught with a warm heart the humility of him who, when he saw the publicans and all the people responding to his call to be true Israelites, *as John had taught them*, then exalted John to the level of The Messenger; and concerning his own power said, "All things have been delivered unto me of my Father".

CHAPTER XIII

THAT DAY

THE purpose of a diegesis might be served sometimes by a change of the sequence found in the original document, and sometimes by emphasis on the original sequence. The Synoptists have used both methods, and the result is that their Gospels display occasional references to time of a very exact kind in sections whose general chronology is quite uncertain. By paying close attention to the exact statements of time, and noting carefully all indications of a change of sequence, it seems possible to discover the sequence of the record in the earlier Teaching in respect of the sequel to the meeting of the Rabbis.

Matthew says that Jesus went out of the house to which his mother and brethren had come, and on *that day* taught the people, first by the seaside, and then, because they pressed upon him, from a boat.

Mark says that Jesus taught from a boat, and in the evening of *that day* crossed the lake and met the storm, using the boat from which he had taught. This is confirmed by the curious statement in Luke's parallel that Jesus first got into a boat with his disciples, and *then* told them that he wanted to cross the lake. Mark's intervening verses which explain our Lord's method of teaching by parable is manifestly a digression, but of great value to his anagram.

Luke does not say that Jesus crossed the lake on

that day, but "on one of those days". Giving this the technical sense of "see above", we look back for a section in which Jesus taught the people from a boat, and we find it in Luke v. 1-11. Here the people press upon Jesus and "hear the word of God" *before he* uses the boat, as in Matthew. But much more important than that is the fact that Luke says that the first disciples left all and followed Jesus on the day when he taught from the boat.

The conclusion reached by this counter-diegesis is that the first disciples left all and followed Jesus on that day when our Lord's mother and brethren came to him; and inasmuch as all commentators, Christian and non-Christian, seem to agree that the purpose of the coming was to dissuade Jesus from his mission, our Lord's saying about hating father and mother being a condition of discipleship rings out with a clearer note than ever.

The conclusion is confirmed by Mark. He says that Jesus taught by the seaside "again". Using this word as an indication of technique we look back and find in Mark iii. 7-10 a scene in which Jesus has to use a boat because the crowds were thronging him; but here they press to touch and not to hear. They have already heard. We note also that Mark does not here say that Jesus went to the sea "again". Passing over this section for the moment, we get back to Mark ii. 13. Here Jesus is by the seaside "again", and he is teaching the multitude. This verse is the preface to the Marcan Call of Levi the publican. It seems to be modelled

on what we find in Luke's narrative of the Call of Simon, and being an "again" section we must look still further back till we come to Mark i. 16-20, where we find that when Jesus was walking by the sea he called his first disciples.

To us Mark's method may seem most deliberately misleading; but to a catechist in the early Church he may have seemed the most honest of all diegetists; and if through force of habit a catechist when teaching "according to Mark" mentioned the crowds and the boat in connection with the Call of the disciples he only had himself to blame, because Mark had warned him twice by using the word "straightway".

The picture of the disciples leaving all to follow Jesus on that day when his mother and brethren came to him is striking, but by the method of reconstruction employed we get two scenes which are foreign to a Teaching of the sort which we are tracing: (a) The Conversion of St. Peter, and (b) The crowd which wanted to *touch* Jesus, as distinguished from *hearing* him.

(a) This story is peculiar to Luke. In the English Bible we have the Conversion and Call of Simon (Peter), but no *Call* of James and John. In D's version of the story we have the Conversion of Simon (Peter) down to verse 9, and then for vv. 10-11 we read: "And his partners were James and John, the sons of Zebedee. And he said to them, Come, and be not fishers of fish, for I will make you fishers of men. And when they heard it, they left behind everything on the land, and followed

him." (Luke v. 1-11.) In neither version is there a mention of Andrew. In Mark we have the Call of Simon and Andrew, and then of James and John. Matthew follows Mark, but calls Simon "Simon Peter". That the Lucan story of the Conversion is from another source is generally agreed, and the conjecture is supported by the fact that in the Greek there is a different word for "partners" in the two contexts. The question is, Did the story from the other source originally stop at verse 9? I think that it did. Luke substituted the story of the Conversion of Simon Peter for the story of the Call of Simon and Andrew.

(b) The absence of the word "again" indicates, *ex hypothesi*, that Mark here is not taking us back to the seaside where we had been before. It is a new scene. And if Mark iii. 10 is a duplicate of Mark vi. 56, it is from another source. The evidence is offered in Chapter XVIII.

To return to the reconstruction of the narrative. Mark's sentence, "And he cometh into a house", cries out for the addition of the word "again". But it is not there. What Mark has written is, "And the multitude cometh together *again*". The inference is that it was the same crowd in a different house. Mark's last crowd saw a man let down through the roof of the house to which the visiting Rabbis had come. From Luke's parallel of the second house we learn that the visiting Rabbis were there also. His term "they of every city" is literally "they according to city", i.e. the representatives. The house was certainly in Capernaum. When

Jesus had heard to what decision the Rabbis had arrived, he went out to a solitary place to pray. Simon and others found him, and he returned with them (so it seems) to a house, or, as in the margin of the R.V., "home". Everyone would want to know what Jesus purposed to do now that the Rabbis had decided against him. The excitement would be great on that day. There was no time even to eat bread. Jesus in the joy of the Holy Spirit had decided to go on with his preaching. His friends became anxious. They had not seen him before so spiritually elated. They probably sent word to his mother.

Now we have learned from Isaiah, mediated by Matthew, that Jesus had made up his mind not to enter into further arguments with the Rabbis (Matt. xii. 17-21). So when he saw that the Rabbis were present and a great company of people "he spake *by a parable*, The sower went forth to sow his seed. . .". This is Luke's record. Mark has written, "And he called them unto him, and said unto them in parables, How can Satan cast out Satan?" Luke and Mark agree that in that house on that day Jesus spoke by parables, but they give different parables. Mark's sequence is caused by the Thanksgiving anagram, which Luke has not used. Luke's record is to be preferred therefore for that reason; and other reasons which will appear later.

We see at once why Jesus spake by a parable. He wished to announce his intention to go on with his mission, and he wished to exclude the possibility

of argument. It would be hard to find a loophole for debate in the parable of the Sower. But, of course, the point of the parable must be seen. The disciples were uncertain, or, more probably, thought the people might be uncertain, and asked what this parable might be. It was a good question, for Jesus had challenged his hearers to get the point. "As he said these things, he cried, He that hath ears to hear, let him hear." Luke has no idea that the question was asked in private. Then to his disciples Jesus said, in the hearing of all, "Unto you is given to know the mysteries of the kingdom of God: but to the rest (*sc.* of the audience) in parables; that seeing they may not see, and hearing they may not understand". These words are an echo of the Thanksgiving. Those who heard them must have tried hard to see the point of the parable. Then follows what we have unfortunately come to call "the explanation of the parable". What the audience wanted was not explanation, but application; they wanted to know who the sower was; and as soon as they heard Jesus say "The seed is the word of God", I think they knew. But they little knew how wonderfully Jesus would develop the parable. John had preached the word of God: some heard and gave no need; others believed with joy, but when John was cast into prison they fell away: others got tired of giving their second coat to the man who had none: but others had held the word fast, and brought forth fruit with patience. But Jesus kept the parabolic form. There was still no place for discussion: Jesus did not mention John.

And why should John's preaching not be continued? "No man when he hath lighted a lamp covereth it with a vessel . . ." (*cf.* John v. 35.) When God revealed a thing he meant it to be known and brought to the light. Those who accepted the revelation would increase in knowledge more and more, but those who refused it would go back in knowledge. "Take heed, therefore, how ye hear", i.e. be like the seed which fell on the good ground.

And when Jesus was told that his mother and brethren were standing outside the house, and wanted to see him, he exclaimed in the joy of the Holy Spirit that his mother and brethren were the faithful followers of John, the men of the good ground, the men about him—"these which hear the word of God, and do it".

Then, as we have seen, Jesus went out of the house, preached first from the shore and then from a boat, and in the evening of that day crossed the lake with the first men to leave all and follow him. And what happened next?

There are some who say that what really happened was that the boat was nearly sunk by the storm; that the disciples thought that God was punishing them for what they had (just) done; that Jesus who had fallen asleep was awakened and reassured them; that on arrival at the other side a raving lunatic met them, and that Jesus calmed him; that about the same time a herd of swine got herd-fright and rushed down a gulley and were drowned; that the people of the district were superstitious, and thought that Jesus had brought them

ill-luck; and that therefore they asked him to go away again. This sort of explanation may be true. Personally I think that it is probably true. But if so, it is capable of two divergent interpretations. It might be said to show what Heaven thought of the impious, unorthodox, unfilial Nazarene, who had defied the scribes and Pharisees and disobeyed his mother, or it might be said to show the exact opposite of all that. I venture to think that we possess a version which is extravagantly true, because at one time there was a version current which was extravagantly false. If that other version ever did exist, Jews and Christians alike may rejoice that it is lost.

CHAPTER XIV

THE ITINERANT MINISTRY

It would be extremely interesting to know to what places our Lord went during the period of the Itinerant Ministry. For my own part, I doubt if we shall ever get near the truth unless we relate Luke's frequent mentions of journeys to Jerusalem to the visits to Jerusalem recorded in the Fourth Gospel. An attempt is made in Chapter xix.

The first step is to try to place in chronological order the sections of Mark between Mark iii. 13 and vi. 44, and then attach them to Mark's record of our Lord's first announcement to his disciples that he had decided to preach in other towns than Capernaum. But two of the sections can be omitted. (1) The Rejection at Nazareth, which can hardly have been in the same Teaching as the story of the Expulsion from Nazara, and (2) The Jairus narrative, which, as will be shown later, also is from another source.

The sequence which we find in Mark is:

- | | | | |
|-----|-----------|-------|--|
| (a) | Mark iii. | 13-19 | The Call of the Twelve. |
| (b) | „ | 20-30 | The Beelzebub Controversy. |
| (c) | „ | 31-35 | The Anxiety of our Lord's Family. |
| (d) | Mark iv. | 1-34 | Teaching by parables: its necessity. |
| (e) | „ | 35-41 | The Storm on the Lake. |
| (f) | Mark v. | 1-20 | The Gerasene Demoniac. |
| (g) | Mark vi. | 6b. | The Teaching Tour "in a circle". |
| (h) | „ | 7-13 | The Mission of the Twelve, by two and two. |

- (i) Mark vi. 14-16 Herod hears of Jesus: and says that Jesus is John.
- (k) „ 17-29 *Herod had imprisoned John and beheaded him.*
- (l) „ 30-33 The Twelve return to Jesus, and are taken apart.
- (m) „ 34-44 Crowds follow: Jesus feeds the Five Thousand.

In this sequence “k” is evidently out of chronological order; it must come before “i”, but, in Mark, it does not carry with it “l” and “m”. Matthew, however, when he uses this section of Mark, definitely connects “k” with “l” and “m”. Just as the imprisonment of John is for Matthew the reason of our Lord’s return to Galilee (Matt. iv. 12), so the death of John is the reason of our Lord’s retirement to a desert place with the disciples (Matt. xiv. 13). In each case Matthew writes “having heard”. With this help from Matthew we get the following sequence:

- (1) Jesus teaches in the villages, in a circle.
- (2) He sends the Twelve on a Mission, by two and two.
- (3) Herod kills John in the prison.
- (4) The Twelve return, and are taken apart by Jesus.
- (5) Jesus feeds the Five Thousand.

The next question to consider is whether Mark has put the whole of this block out of chronological order. In his account of the *Call* of the Twelve Mark writes, “and to have authority to cast out devils” (Mark iii. 15), and in his account of the *Mission* of the Twelve, he writes, “and he gave them authority over unclean spirits”. This looks suspiciously like a broken narra-

tive, and there are two bits of evidence which confirm the suspicion. (a) Matthew records the Call and the Mission as one event, and not two events; (b) while Matthew tells us, in a verse which fits well into the context, that Jesus *went about* the villages before he called and sent out the Twelve (Matt. ix. 35), Mark tells us that Jesus *went about* (same word as in Matthew) the villages after he called, but before he sent out the Twelve, and the verse in which Mark says this is manifestly a fragment.

Mark vi. 5-7 reads:

And he could do there (in Nazareth) no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief.

And he went round about the villages teaching.

And he called unto him the Twelve, and began to send them forth by two and two; . . .

Assuming, then, that Matthew is right in making the Call and the Mission one and the same event, Mark will give us, chronologically, this sequence:

- (A) Jesus teaches in the villages, in a circle.
- (B) He calls the Twelve and sends them out on a mission by two and two.
- (C) Herod beheads John in the prison.
- (D) The Twelve return, and Jesus takes them to a desert place.
- (E) The Feeding of the Five Thousand.
- (F) The Beelzebub Controversy.
- (G) The Anxiety of our Lord's Family.
- (H) It becomes necessary for Jesus to teach by parables, etc.
- (I) The Storm on the Lake.

(K) The Gerasene Demoniac.

(L) Herod hears of Jesus and declares that John is risen from the dead.

The first item on this Table is a Teaching Tour; and it is a fragment. If we link it to Mark's earlier reference to a Preaching Tour, the result is, of course, "A Teaching and Preaching Tour". The earlier reference is found in a section used for the Nazara anagram:

- (a) And he went into their synagogues throughout all Galilee, *preaching* and casting out devils. (Mark i. 39.)
- (b) And he *went* round (lit., in a circle) *about* the villages *teaching*. (Mark vi. 6b.)

Now if we conflate these two statements we get what we find in three places in Matthew.

- (a) And Jesus *went about* in all Galilee, *teaching* in their synagogues, and *preaching* the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. (Matt. iv. 23.)
- (b) And Jesus *went about* all the cities and the villages, *teaching* in their synagogues, and *preaching* the gospel of the kingdom, and healing all manner of disease and all manner of sickness. (Matt. ix. 35.)
- (c) And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities. (Matt. xi. 1.)

In Matthew (a) is introductory to The Sermon on the Mount; (b) comes before and (c) comes after The Call and Mission of the Twelve. Because Matthew and Mark use the same word for "went about", and both speak of teaching and preaching, I think that there was *one* Tour in their source; but, whereas Mark

divided it, Matthew duplicated it. The fragmentary character of Mark's (b) proves that. An inference to be tentatively drawn is that Jesus was itinerant before and after the mission of the disciples.

Luke has three parallel references to tours:

- (a) And he was preaching in the synagogues of Galilee, or, as in R.V. marg., in the synagogues of Judæa. (Luke iv. 44.)
- (b) And it came to pass next that he journeyed by city and by village preaching and bringing the good tidings of the kingdom of God. (Lit. trans. of Luke viii. 1.)
- (c) Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place whither he himself was about to come. (Luke x. 1.)

Luke's (b) is a tour not confined to Galilee; it *may* have included Samaria and Judæa and other parts; in this respect it is like Matthew's (b); and Mark's also, if the circle is made large enough! Luke's (a) is a fragment broken from his (b) in order to provide a parallel to Mark's (a). Join it up to (b) again, and we get the comprehensive statement, as in Matthew, that Jesus in his tour made use of the synagogues for preaching or teaching. But Luke's (b) was presumably an extended tour, financed by women of means (Luke only), and not necessarily confined to Galilee. What, then, had we better call those synagogues in Luke's fragment (a)? Shall we call them the synagogues of Galilee? or shall we call them the synagogues of Judæa? "Galilee" is the reading of codex D, and matches the parallel in Mark; but "very many ancient

authorities read *Judaea*". Both statements are true, and both are incomplete, if (*a*) is a fragment of (*b*) and (*b*) is an extended tour. Again, if we join Luke's (*b*) and (*c*) we find that Jesus was itinerant before and after the mission of disciples; and this is the tentative conclusion we had already reached about the mission of the Twelve.

These conclusions would give us the following chronological sequence for Mark:

- (*a*) Jesus leaves Capernaum and goes to the desert to pray.
- (*b*) He is found by his disciples, and he tells them of the mystery of his mission.
- (*c*) He goes on tour.
- (*d*) He calls and sends out the Twelve by two and two.
- (*e*) Herod kills John in the prison.
- (*f*) The Twelve return, and Jesus takes them to a desert place.
- (*g*) Jesus feeds the Five Thousand.
- (*h*) The Beelzebub Controversy.
- (*i*) The Anxiety of our Lord's Family.
- (*k*) The teaching by parables.
- (*l*) The Storm on the Lake.
- (*m*) The Gerasene Demoniac.
- (*n*) Herod's interest in Jesus.

Now if we apply to the above Table the conclusions reached in Chapter XIII, we find that the sections "*i*", "*k*" (in part), "*l*" and "*m*" should be placed chronologically between "*b*" and "*c*"; and so at last we are able to arrive at the original sequence of the itinerant sections. Jesus sent out the disciples by two and two in the days when he himself was itinerant; while the disciples were on their mission, Herod

killed John the Baptist; after that, Jesus went to a desert place with his disciples, and the multitude was fed; then followed the Beelzebub controversy, and a further use of parables; and then Herod's interest in Jesus.

This "original sequence" has the appearance of a factual sequence, especially if, as many think, the Feeding of the Five Thousand was in some sense a sacrament of loyalty to our Lord. And evidence that it was the sequence of the record in the source, or earlier Teaching of the things concerning Jesus, comes from an unexpected quarter. The "original sequence" has been reconstructed by a comparative study of Matthew, Mark and sections of Luke *which have a parallel in Mark*. Nevertheless, the sequence as a whole is paralleled in a block of Luke *which has no parallel in Mark*. To make my meaning clear a word must be said about the construction of Luke's Gospel.

Between Luke iv. 31 and xviii. 14 there are four blocks of sections. The first and third run parallel with corresponding sections in Mark; the second and fourth have no Marcan parallels. What I have called the "original sequence" of the Itinerant Ministry is based on Matthew, Mark and Luke's third block. But the sequence is found in Luke's fourth block also. (See Chapters xv. and xvi.) This throws light on the construction of Luke's Gospel.

Let us call the four blocks of sections, A, B, C and D. B and D do not follow A and C respectively in chronological order, but C and D together are a

chronological continuation of A and B. A and B deal with the ministry in the desert place and at Capernaum; C and D are concerned with the Itinerant Ministry. The prologue to A and B is the story of the expulsion from Nazara; and the prologue to C and D is Luke viii. 1-3:

And it came to pass *soon afterwards* (but, literally, "*next*"), that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God: and with him the Twelve, and certain women which had been healed of evil spirits and infirmities, Mary that was called Magdalene, from whom seven devils had gone out, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

When we read the two prologues one after the other, and bear in mind that Nazareth was our Lord's *own country*, we perceive that Jesus "came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them which believe on his name". (John i. 11-12.)

The relation of the blocks C and D to the blocks A and B is easily seen because the one pair follows the other in chronological order. The difficulty is with the relation of B to A and D to C, because it is not a chronological relation. The explanation, as I see it, is this. Mark had for the material of his diegesis more than one Teaching of the things concerning Jesus. He did not use the whole of a Teaching, but only parts of it; and the parts which he did use he put into whatever sequence best suited the purpose of his

diegesis. It follows that whenever Luke wished to preserve Mark's diegesis he had to keep Mark's sequences, and so we get the blocks A and C. On the other hand, whenever Luke wanted the material which Mark had not used, or had used in a way which Luke would not follow, he had to put it in a place outside the Marcan sequences; and so we get the blocks B and D. The Beelzebub controversy is a good illustration. Because Luke refused Mark's Thanksgiving anagram the Beelzebub section was not wanted where Mark had put it, and consequently it appears in block D, and not in block C. The parable of the Sower, however, could be left in block C, because here Mark had (approximately) kept the sequence of his source. The parable of the Sower was spoken on the day of the coming of the family, and that day was the beginning of the Itinerant Ministry.

A further point may be mentioned. When Luke used material from L, such sections would naturally appear in blocks B and D, unless they were possible substitutes. I think that the story of the Conversion of St. Peter is the one and only section of this sort.

CHAPTER XV

THE TWELVE AND THE SEVENTY-TWO

MARK has a Mission of the Twelve. Luke has a Mission of the Twelve in his block C, and in his block D a Mission of the Seventy-two. This raises two questions. Is the Mission of the Twelve a new presentation of an earlier Teaching about the Seventy-two? And, if so, why has Luke given us both?

Herod killed John while the Twelve were on their mission. That is a conclusion which we have already reached. While the Seventy-two were on their mission, Satan fell as lightning from heaven (Luke x. 18). Luke has prepared us for this figure. Satan came from the second heaven and tempted Jesus in the matter of John's imprisonment. Then he left Jesus, *for a season*. Then he came again like a flash of lightning. John was being treated in prison as "a righteous man and a holy". No one expected to hear that he had been beheaded. This indicates that we are dealing with two versions of one mission, and not two missions. All the internal evidence points in the same direction. Mark alone says that the Twelve were sent out by two and two; but Luke says it of the Seventy-two. Matthew has instructions to the Twelve which are absent in Mark, but present in Luke's instructions to the Seventy-two. They are absent in Luke's instructions to the Twelve. Certainly, therefore, Mark and

Matthew knew about the mission of the larger number of disciples. It was in the earlier Teaching of the things concerning Jesus.

The mission was, properly, an advertisement. Lambs in the midst of wolves. The disciples represented Jews bearing the full force of a Roman tyranny. They were poor, they were ill-clad, they had no weapon of defence, they could not be seen talking to another Jew in the street: nevertheless they were full of the spirit of joy, and there were many houses which would receive them. The harvest was plenteous; it was the labourers that were few. When they entered a house they said, 'Peace to this house'. "And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again." (Luke x. 1-12.) The burden of our Lord's preaching was that Israel's peace (his messianic welfare) was a thing which no amount of persecution could take away. There were hundreds of houses where Jesus would be welcome: the disciples were to find out which they were. But not only this. The disciples themselves were to bring peace. They were more than disciples of John. They had the spirit of Jesus. In Marcan language, "He gave them authority over the unclean spirits", or, as Luke has written of the Twelve, "He sent them forth to preach the kingdom of God, and to heal the sick". Those that refused them were refusing the kingdom, and in the day of judgment it would be more tolerable for Sodom. But Mark, whose diegesis knows nothing of persecutions by Rome, allows the disciples to carry a stick.

"Take nothing for the journey, save a staff only."
(Mark vi. 8.)

After the death of John, Jesus met his Apostles or Messengers, and took them to a desert place, reaching it by boat. The people followed Jesus and his disciples, and the Five Thousand were miraculously fed. Afterwards Jesus told his disciples to *cross the lake*, and go to Bethsaida. An explanation of this difficulty will be offered later; for the moment all that need be noticed is that in Mark the disciples are called "the Twelve" before their mission, "the Apostles" after it, and "his disciples" at and after the miraculous feeding of the people. Luke agrees with Mark in the first two titles, but speaks of "the Twelve" at the miracle, and has no parallel for the sequel. Matthew gives the names of the Twelve who were sent on the mission, but does not record that the men told Jesus what they had done. In Matthew "the disciples" at and after the miracle *seem* to be the disciples of John; and the retirement to the desert place is connected with the death of John, and not at all with the return of the mission. Indeed, according to Matthew, Jesus *seems* to have gone away alone, when he heard from the disciples of John about the burial of their master. To add to the confusion, Luke says that Jesus took the returned Apostles to Bethsaida, which unexpectedly becomes a desert place for the miracle. But what looks like confused history may prove to be clear diegesis.

Thus far we have dealt with the Synoptic account of the mission of the Twelve and its sequel. We must

now see what light can be got from Luke's account of the mission of the Seventy-two and certain sections which follow it in block D. Luke says that the men returned "with joy". They had put the power of the Spirit which Jesus had given them to the test, and had not found it wanting. They had found that they could make glad men of sad men. "Lord, even the devils are subject unto us in thy name." By the power of the Holy Spirit they had cast out unclean spirits. And now, after all, Herod had killed John. But the murder of John had not broken their triumphant spirit. Their joy was the sort of joy which Jesus experienced when the Rabbis at Capernaum refused him. The Thanksgiving, in Luke, follows the return of the mission. Its position is most appropriate. But Jesus knew better than the disciples what the consequences of the death of John might be, and warned them that the surest ground for their joy was that their names were written in heaven.

The next two sections in this part of Luke's Gospel give us the parable of the Good Samaritan, and the story about Mary and Martha; and both these sections are generally attributed to Luke's special source "L". Then we come to the section Luke xi. 1-4, which I think is the real explanation of the curious fact that the Synoptists all tell of a retirement associated with the death of the Baptist, or the return of the mission, and all are silent about the conversation during that retirement. We are not bound to think that Jesus met the disciples immediately after John's death. Matthew

seems to say that Jesus went away alone. This may be a trace of something in his source. There are indications (as will be seen later) that Jesus went at this time to the coasts of Tyre and Sidon. But, sooner or later, Jesus is back in the old desert place, with his headquarters moved from Capernaum to Bethsaida. I think that Luke xi. 1-4 tells us what took place while Jesus was in retirement with his disciples.

And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples. (Luke xi. 1.)

This verse in its new context speaks volumes. Up to the time of John's death, John, and not Jesus, was the dominating figure in the minds of the disciples, and of the Pharisees and of the people. Jesus bore witness to John, and preached a gospel with John for his text. Not all John's followers accepted the gospel of Jesus, but no one could question our Lord's loyalty to John; and for that very reason John must have had a pre-eminence. The disciples of Jesus could not foresee what the consequences of John's death would be, but they observed that Jesus was long in prayer, and when he ceased they asked him to teach them how to pray. The Lord's Prayer, which is the answer to this request, gives in prayer-form our Lord's own spiritual experience at the time of John's arrest, when Satan first came to him. While, therefore, it is in truth a model for all our prayers, yet at the outset it was a prayer for a special occasion, a prayer to be said

when Satan brings calamity and trials. Matthew, to whom the prayer and its setting was (*ex hypothesi*) known, appreciates this fact, and adds two clauses:

- (a) "Thy will be done on earth, as it is in heaven", in the sense of submission in the face of troubles, knowing that the troubles are of heavenly ordering. Cf. "Father, if it be possible, let this cup pass from me: nevertheless, not my will, but thine be done."
 (b) "Deliver us from the evil one", in the sense "Deliver us from Satan when he comes from heaven".

THE PRAYER

THE VISION AND TEMPTATION

Father, Hallowed be thy
Name:

A voice came out from
heaven, Thou art my Son,
this day have I begotten
thee.

Thy kingdom come:
(In the sense of the well-
attested reading, "May thy
Holy Spirit come upon
us.")

The heaven was opened, and
the Holy Spirit descended
in a bodily form, as a dove,
upon him.

Give us day by day our daily
bread.

If thou art the Son of God,
command this stone that
it become bread.

And forgive us our sins; for
we ourselves also forgive
every one that is indebted
to us.
(Meekness contrasted with
might.)

To thee will I give all this
authority, and the glory of
them; for it hath been
delivered unto me; and
to whomsoever I will I
give it. If thou therefore
wilt worship before me, it
shall all be thine.

THE PRAYER

And bring us not into temptation.

THE VISION AND TEMPTATION

If thou art the Son of God, cast thyself down from hence, for it is written, he shall give his angels charge concerning thee, etc.

The reconstructed picture is full of beauty. When Jesus hears that John the Baptist, for whom he has so bravely witnessed, is dead, he goes apart with his disciples and prays. The disciples watch him, and when his prayer is ended they ask him to teach them how to pray, how they may share with him his anxieties and his hopes.

The news of the death of John, especially if the horrible circumstances were known, must have shocked every decent-minded Jew, whether or no he had been baptized by John. To Jesus and his disciples it was a "temptation": but the tempter did not succeed; for when the crowds followed Jesus and his disciples at a time when they wanted to be alone, Jesus still preached the kingdom of God. In this account Matthew and Luke give us a picture which is not found in Mark. Luke ix. 11 reads:

But the multitudes perceiving it followed him: and he welcomed them, and spake to them of the kingdom of God, and them that had need of healing he healed.

Before this, Luke has said that the place where Jesus went with his disciples in order to be alone was Bethsaida: Matthew, following Mark, says it was a

desert place. Jesus went to the desert place from Bethsaida.

There are two questions: (a) Who made up the multitudes which followed Jesus and his disciples? (b) What was the character of the meal?

Mark says:

And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep, not having a shepherd: and he began to teach them many things. (Mark vi. 34.)

His phrase "he came forth" is suitable for coming out of a city, and is therefore agreeable to Luke's statement that Jesus retired to a city called Bethsaida. "Sheep without a shepherd" is an Eastern figure for men without a leader. "I will smite the shepherd, and the sheep shall be scattered." In our reconstructed chronological sequence of Mark, the figure can only refer to the followers of John, who have just lost their leader: but in Mark's Gospel it means that the scribes and Pharisees are not true shepherds of the people. Matthew uses the figure, not in connection with the Feeding of the Five Thousand, but as one of our Lord's reasons for sending out the Twelve, and, furthermore, as part of the evidence which John's disciples were to carry to their master in the prison. But if the shepherdless sheep were John's followers, then the evening meal must surely have been of a sacramental kind. As a pledge of loyalty to the newly found shepherd, the people take part in a common feast. Each contributes the food which he has with

him, and there is enough for all, and something left over for the Master.

There is no parallel in the fourth block of Luke which corresponds to, or might have been the basis of, Mark's Feeding of the Five Thousand; but the parable of the Friend at Midnight might well have been spoken to the disciples when they became anxious about food for the multitude, and the saying "Ask and it shall be given you" might well have been spoken after the meal had been provided, when the disciples were still amazed at the marvellous multiplication of the loaves and fishes, or the still more marvellous fellowship of the Holy Spirit wherein "not one of the multitude said that aught of the things which he possessed was his own", but all the food was brought to the disciples for the common meal. On the other hand, there are statements in Luke's account of the Feeding of the Five Thousand which are not found in Mark. The inference therefore is that the source had an account of the Meal with the parable of the Friend at Midnight as an integral part.

Mark has a Mission of the Twelve; and Luke has Missions of the Twelve and also of the Seventy-two. The former is in the third block, and the latter in the fourth block. We have already seen that we are dealing with two versions of one mission. It is a question therefore of diegesis, and not of history. Now the apostles in the earliest days of the Church were all "of the number of the twelve"; but in the course of time Christ sent other apostles, such as Paul,

Barnabas and Apollos. These men were never of the number of the Twelve, and their authority was open to question. St. Paul is well aware of the matter, and protests that his authority is as good as others; that he has been sent by Christ, and can show the marks of an apostle. Mark tells us that Jesus gave the Twelve authority to preach and to cast out devils. We have already decided that the casting out of devils was something much more than curing the mentally afflicted: Mark means the power to convert men by the dynamic of the Spirit; something which is closely associated with preaching, and saves preaching from becoming mere argument. In Mark's Gospel this authority is given to the Twelve, and *exercised by the Twelve*. After their mission, "the apostles gather themselves unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught". Mark certainly establishes the authority of those apostles who were of the number of the Twelve. The authority of St. Peter is assured. There is nothing in Luke which contradicts this, but there is a most significant extension of apostolic authority. In Luke's Gospel the authority over devils is originally given to the Twelve, but *it is exercised by the Seventy-two*; who after the mission tell Jesus about the marks of their apostleship, saying, "Lord, even the devils are subject to us in thy name", and are then told by Jesus that their authority comes from him. Luke certainly establishes the authority of those later apostles whose names do not appear in the list of the Twelve, but

whose names nevertheless were "written in heaven". The authority of St. Paul is assured; and if it was a Pauline catechism that was used for the oral instruction of Theophilus, then after reading Luke's diegesis that particular Christian had nothing to worry about.

CHAPTER XVI

THE BEELZEBUB SECTION

THE Beelzebub accusation is found in all the Synoptic Gospels, and in each case it is followed by an instruction given to the disciples *in private*. According to Mark it was an attack made on Jesus by scribes from Jerusalem; according to Matthew it was the Pharisees' answer to the question of the people, "Is not this the Son of David?"; according to Luke it was merely what some of the multitude said, or, more probably, what some of the Jews said to counter the amazement of the people at our Lord's miracle of healing a dumb man. Luke here is the least graphic. But when we come to the instruction given in private, Luke alone tells us what it was. Mark is disappointing. He makes it very clear that Jesus did impart a mystery to the disciples, but he does not really tell us what it was. Mark's parables are not easily called mysteries. Matthew makes the parables more mysterious by adding the parable of the Tares and others; but the real Beelzebub "teaching in private" he makes part of the charge to the Twelve.

In the first column of the following synopsis will be found an index to Mark's Beelzebub and Parable section, with the Visit of the Family and the Parable of the Sower left out. Those two sections have been assigned to "That Day". In the second column will be found an index to a series of sections in Block D

of Luke's Gospel. The purpose of the synopsis is to show that the matter indexed in both columns is founded on the same Teaching of the things concerning Jesus in his relation to John the Baptist. We have already "understood" the Parable of the Sower by relating it to the Baptist, and following Mark's definite instruction we will "understand all the parables" in the same way. Our Lord used riddle-parables because it was impossible at this season to speak openly about Herod and John. Explanatory notes will be found after the synopsis.

Mark iii. 22-iv. 34

Luke xi. etc.

Jesus heals a dumb demoniac
and the multitudes marvel.

The scribes from Jerusalem
accuse Jesus of Beelzebub.

Some accuse Jesus of Beelzebub. Others ask for a sign.

Jesus calls them unto him,
and speaks to them by
parables.

"But he, knowing their
thoughts, said unto
them," (a)

How can Satan cast out
Satan? A divided kingdom
must fall.

A divided kingdom must
fall: Satan's kingdom cannot
be divided against
itself: nor the kingdom of
God. (b)

Entry into a strong man's
house proves that the
strong man has already
been bound by a stronger.

The court of a well-armed
man is safe, till his armour
is taken away by a stronger:
then the spoils may be
divided. (c)

Mark iii. 22-iv. 34

Luke xi. etc.

Every sin can be forgiven,
except sin against the
Holy Ghost.

"He that is not with me is
against me. . . ." (d)

" . . . hath never forgiveness,
but is guilty of an eternal
sin."

Parable of the devil which
came back. "And the last
state of that man becometh
worse than the first." (e)

("And there came his mother
and his brethren.")

A woman in the crowd
exclaims, "Blessed is the
womb that bare thee". (f)

"And there shall no sign be
given to it but the sign of
Jonas." (g)

"And when he was alone,
they that were about him
with the twelve asked of
him the parables. . . .

The Queen of the south
came from the ends of the
earth to hear the wisdom
of Solomon. (h)

"Know ye not this parable?
"How shall ye know all the
parables."

Note. The verse containing
the reference to the men of
Nineveh is not found in
codex D.

Parable of the lighted lamp.

Parable of the lighted lamp. (i)

"The lamp of thy body is
thine eye. If thy whole
body shall be full of light,
having no part dark. . . ." (k)

A Pharisee asks Jesus to
dinner. (l)

Mark iii. 22-iv. 34

Luke xi. etc.

The scribes and Pharisees try to find grounds of accusation. (A.V. follows codex D). (*m*)

Jesus warns his disciples against the leaven of the Pharisees. (*n*)

"For there is nothing hid, save that it should be manifested,"

"For there is nothing covered up, that shall not be revealed. . . ."

"If any man hath ears to hear, let him hear."

"But I say unto you,"

"Take heed *what* ye hear."

"Every one who shall confess me. . . ."

"But he that denieth me. . . ."
(N.B. In these verses, Jesus and The Son of man are not identified as one and the same person, as they are in Matthew's parallel).

"With what measure ye mete, it shall be measured unto you."

Sin against the Son of man shall be forgiven: sin against the Holy Spirit shall not be forgiven.

"And more shall be given unto you."

" . . . be not anxious how or what ye shall answer, or what ye shall say: for the Holy Spirit shall teach you. . . ."

Mark iii. 22-iv. 34

Luke xi. etc.

"For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath."

"And to whomsoever much is given, of him shall much be required; and to whom they commit much, of him will they ask the more."

The parable of the man who was wise enough to reap his corn because the harvest was come, although he did not know how the corn had grown, nor had he caused it to grow.

The hypocrisy of the multitudes: they knew how to interpret the sky *and* how to interpret "this time"; but they were only concerned with the weather. (This is the sense of the reading in D.)

"And he said, How shall we liken the kingdom of God? or *in what parable* shall we set it forth? It is like a grain of mustard seed, which, *when it is sown upon the earth . . .*"

"He said *therefore*, Unto what is the kingdom of God like? and whereunto shall I liken it? It is like unto a grain of mustard seed, which *a man took, and cast into his own garden. . . .*" (o)

"And with many such parables spake he the word unto them, as they were able to hear it: and without a parable spake he not unto them: but privately *to his own disciples* he expounded all things."

The parable of the leaven. (o)
(N.B. This section of Luke is full of parables, and on one occasion Peter says, "Lord, speakest thou this parable *to us*, or even unto all?") (p)

(a) Dr. Klausner writes:

The popular masses were accustomed to see in every wonder-worker and preacher a prospective saviour and ruler,

a king and a messiah, a supernatural political saviour and a spiritual saviour filled with the divine spirit (*op. cit.*, p. 201).

To the Pharisees and their followers its fulfilment (i.e. the coming of Messiah) was unquestionable; none the less they taught that it was not their part to "hasten the end" nor to abandon themselves to any miracle-worker, whereby they might bring disaster upon the nation (*ib.*, p. 201).

We may compare this estimate with two verses in our Lucan sequence.

And he was casting out a devil which was dumb. And it came to pass, when the devil was gone out, the dumb man spake; *and the multitudes marvelled*. But some of them said, By Beelzebub the prince of the devils casteth he out devils. And others, tempting him, sought of him a sign from heaven. (Luke xi. 14-16.)

And as he said these things unto them, the scribes and Pharisees began to urge him vehemently, and to provoke him to speak of many things: laying wait for him, and seeking to catch something out of his mouth, *that they might accuse him*. (Luke xi. 54.)

The two statements of the Hebrew scholar, read in conjunction with the two statements of St. Luke, give us a well-defined background for the period of our Lord's ministry which followed the murder of the Baptist; and so help us to see the points on which a catechumen in the early days would need careful instruction. The importance of the cure of the dumb demoniac was not so much in the cure itself as in the messianic expectation which it caused among the people; and the importance of the Beelzebub accusation was likewise not in the thing itself, but in the

thing behind the thing, namely, the objection of the "scribes from Jerusalem" to our Lord's teaching about the fulfilment of messianic hope. The Pharisees feared our Lord's influence with the people.

(b) A kingdom divided against itself. Jesus knew what they were thinking. They were thinking that he was no Jew; that his spirit with its love of Israel's enemies would be the undoing of Jewry; that he was dividing Jewry against itself. Jesus admits that a divided kingdom will fall, but shows that he and "their sons" are on the same side. According to Mark, however, the parable means that Jesus could not be possessed of an unclean spirit, because a kingdom cannot be divided against itself. Satan does not cast out Satan. That proves that the spirit of Jesus was holy.

(c) The well-armed man. The Jews were thinking that the preaching of Jesus had done nothing to make Rome relax its grip on Israel. Jesus admits that this is so; but the reason is that the strong man's armour has not yet been taken away. But it may be taken away. There must be no despair. According to Mark, Jesus has already bound Satan, and therefore can cast out devils.

(d) For or against Jesus. The Jews were thinking that Jesus was mad, and not worth listening to (*cf.* John x. 20). Jesus said that he was doing a reasonable thing: he was gathering the harvest of John's mission. If it was not gathered, it would be scattered. To be against Jesus was to deny the mission of John completely. According to Mark to be against Jesus is to

sin against the Holy Ghost. Mark has enforced this lesson by the substitution of the "Sin against the Holy Ghost" section for the "He that is not with me" section, as seen in the synopsis. Matthew approves of Mark's diegesis, but makes things much clearer by giving both the sections and enforcing Mark's moral with the words, "*Therefore* I say unto you, Every sin and blasphemy . . ." (Matt. xii. 31.) It is this sort of evidence that compels us to think that Matthew and Luke knew Mark, *and* his source, and fully understood the points of his diegesis.

(e) The devil which came back to his house. The Jews were thinking that Jesus had not saved John. Jesus does not excuse Herod. To have begun to treat John better in the prison, and then to have beheaded him was an awful thing. But it was not the result of our Lord's preaching; it was the work of the devil who came back at the birthday party. Mark, whose aim is to show that Herod did not interfere with Jesus, omits this parable; but his diegesis shows that for the Jews to reject Jesus was a more awful thing than for Herod to murder John. Matthew is again clearer. He uses the parable, and applies it to the Jews. "Even so shall it be also unto this evil generation." (Matt. xii. 45.)

(f) "Blessed is the womb that bare thee." The exclamation of the woman in the crowd is most refreshing. Others might say that Jesus was possessed of a devil: she would be proud to be his mother. And latent in the exclamation was the hope of every woman

in Israel that she might be the mother of Messiah. But Jesus, now as always, is thinking not of himself, but of those who are faithful to the word of God as preached by John, the men like the good ground in the parable of the Sower. So he replies, "Yea, rather, blessed are they that hear the word of God, and keep it". Mark does not record this section, but he has used it. His diegesis is brilliant. He gives to "the visit of the family" the diegetical value "of the exclamation of the woman". Our Lord's own mother has to be taught that her Son belongs to the spiritual family—of those "who do the will of God". These are such as hear the word, *and accept it*, according to Mark's version of the parable of the Sower. This important lesson results from reading the parable of the Sower *after* the record of the coming of the Mother, as in Mark's sequence. But some modification of the parable was necessary in order to show that the blessed children of the kingdom were those who believed what Jesus taught, and not those who continued to believe what John had taught, as Jesus taught them to do. So we may notice that for "the seed is the word of God" (Luke), Mark has written "The sower soweth the word"; and for "such as in an honest and good heart *having heard the word*, hold it fast" (Luke), Mark has written, "such as *hear the word* and accept it". Matthew has no comment on the sower or the seed, but at the end he has the very significant words, "he that heareth the word, and *understandeth*". In Matthew we find a parable of the Mind; in Luke a parable of

the Seed; in Mark a parable of the Sower; but in the original Teaching it was, I feel sure, simply a parable of the Ground, on which the seed of the word of God had been sown by John.

(g) The sign of Jonas. Jesus meant Jonas the Baptist, whose coming proved that the Jews of that day were "an evil generation", because Jonas the prophet had been sent by God to the wicked city of Nineveh. Our Lord played upon the one name of the two prophets. I should doubt whether the same Jews asked Jesus a second time for a sign! They must have indeed been "filled with foolishness". But to us, as to both Matthew and Luke (though in different ways), the only sign given to our Lord's generation was our Lord himself. Mark has the saying in a different form in another context. It is drawn, as will be shown, from another source or Teaching (Mark viii. 12). There we read "There shall no sign be given to this generation". Literally translated the sentence is, "If a sign should be given to this generation", and it implies "then would God not be true to himself, because he has given a sign", i.e. Jonas. In Matthew's parallel this is quite clear (Matt. xvi. 4).

(h) The Queen of the South. It would seem that some could not be bothered finding out what Jesus meant by his parables. They would be condemned by the Queen of Sheba, who took infinite pains to find out the meaning of Solomon's riddles. And the subject-matter of our Lord's parables was much more important to those who heard them.

(i) The parable of the Lighted Lamp. Here, as before, John the Baptist.

(k) The lamp of thy body. The use of the eye is to see the light of the lamp when it is brought into the room. A lamp by itself does not bring light. A blind man would not be benefited. For the text read as in D.

(l) A Pharisee asked Jesus to a meal, and did not provide him with water for purifying: from which omission Jesus drew a moral. A Pharisee asked Jesus to a meal, and Jesus did not use the water for purifying which the Pharisee had provided: from his own omission Jesus drew another moral. Well has St. Paul written, "I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself". (Rom. xiv. 14.)

If it was the same Pharisee, then the Beelzebub discussion took place at Capernaum, which is the impression given to us by Mark and Matthew.

(m) The text of Luke xi. 53-54 is uncertain.

The A.V. reads: "And as he said these things the scribes and Pharisees began to urge him vehemently, and to provoke him to speak of many things: laying wait for him, and seeking to catch something out of his mouth, that they might accuse him."

The R.V. reads: "And when he was come out from thence, the scribes and the Pharisees began to press upon him vehemently, and to provoke him to speak of many things; laying wait for him to catch something out of his mouth."

D and other MSS. read: "And as he said these things to them in the presence of all the people, the Pharisees and lawyers," etc.

D also reads "that they might find (how) to accuse him".

If we read Luke xi. 53-54 in the context of our Gospel according to St. Luke in the R.V., then the house from which Jesus had come out is the house in which a Pharisee was hospitably entertaining Jesus, and the aim of the Pharisees was to provoke Jesus to do more than lay all the righteous blood shed from the foundation of the world on the hands of the lawyers. This is so impossible that we are driven to the conclusion that Luke xi. 53-54 has nothing to do with the "woes" of Luke xi. 37-52—that is to say, that the two sections were derived from different sources.

If, on the other hand, we follow the reading in D, then we find a situation which fits the story. Jesus was addressing himself to Pharisees and lawyers in the house of a Pharisee (possibly the house of the same Pharisee as before) in the presence of all the people. The courtyard is crowded. The Pharisees know that some have explained our Lord's power by suggesting Beelzebub; and that others have asked for a sign; but they want to know exactly what Jesus' intention is in the face of the death of John. They urge him to say more. If they find any grounds for thinking that his teaching and his miracles will excite the people, they will themselves accuse him to Herod. The Pharisees were persuaded that Israel's hope of messianic deliverance should not be proclaimed on the house-tops, but kept as a hidden thing, a divine secret.

(n) We now come to the instruction given privately to the disciples: and we must bear in mind that there

had been a great crowd surging around Jesus (as in D), and that the Pharisees were extremely anxious. What we should expect to find at this point in an ordered Teaching, or Catechism, would be an instruction on the essential difference between the teaching of Jesus and the Pharisees about the messianic kingdom. And I think that it is just that which we do find. But only in Luke; or, to be more exact, only in Luke as found in codex D. In the earlier Teaching of the things concerning Jesus, Luke xii. 1-12 was one section, vitally associated with the Beelzebub section. It is Mark who broke the section up, and gave the component verses a higher meaning by placing them in new sequences. Matthew followed Mark, but recorded more of the original section than did Mark. This other matter we find in Matthew's diegesis as part of our Lord's Charge to the Twelve. But Matthew has made it perfectly clear that it belonged to the Beelzebub section. "If they have called the master of the house Beelzebub, how much more shall they call them of his household!" (Matt. x. 25.)

The section which gave the instruction in private was headed by the saying, "Beware ye of the leaven of the Pharisees, which is hypocrisy! *For* there is nothing covered up, that shall not be revealed. . . ." So the question is, What was there in the teaching of the Pharisees about the messianic kingdom which had to be kept hidden? Dr. Klausner has written of the then current messianic expectation of the best Jewish thought:

Such nations as have not been destroyed, since they did not oppress Israel, shall become proselytes, and the world shall be reformed by the kingdom of heaven, or, the kingdom of the Almighty: the Lord shall be the God of the whole earth, and righteousness, justice and brotherliness shall prevail. The Messiah will be the son of David. This was not, however, altogether taken for granted at the time, since the Book of Daniel makes no mention of a human Messiah, and Bar Kokhbar was not of the lineage of David, in spite of which Rabbi Akiba saw in him the actual Messiah. (*Op. cit.*, p. 200.)

From this excerpt we learn two things. Secrecy was necessary to a belief that in the end the nations which had oppressed Israel would be exterminated. It could not be proclaimed in the hearing of the Romans who would have been made angry; and it could not be proclaimed to the people because they thought in terms of a physical and not a spiritual extermination of Israel's enemies. The second point to be noted is that although the Pharisees generally expected a human Messiah (the son of David), the Daniel concept of a non-human Saviour (the Son of man) was an alternative.

In contrast to this we learn from Luke xii. 1-12 (1) that the Gospel of Jesus could be preached openly (because of its appeal to overcome Israel's enemies by loving them); (2) that if you suffered in the process, it did not much matter, because God could look after you when you were dead; (3) that that was the spirit of the true Jew, the Jew whom the ideal representative of the Jews in heaven would recognize, i.e. the Son of man in heaven; (4) that a mistake about the mys-

terious "Son of man" would be pardonable, but to deny a palpable manifestation of the Spirit of God in His people was unpardonable; and (5) that the spirit of a Jew is the unanswerable answer to a Jew's traducer, but that the spirit must be "The Holy Spirit". And the indication of the synopsis at the beginning of this chapter is that Mark had this sort of Teaching in his mind when he wrote, "Take heed *what* ye hear", instead of "Take heed *how* ye hear". In this view Mark's parable of the man who reaped the harvest though ignorant about its growth becomes remarkably interesting. The ripe fruit of the Christian Faith had passed through earlier stages; but it was not necessary to understand how all this had come about. The wise thing to do was to put forth the sickle, because the harvest had come. Luke does not use this parable. He evidently thinks that the earlier Teaching should be shown in a diegesis, and Luke's next section tells how Jesus said that the coming of the kingdom could be as easily foreseen as the coming of the weather.

(o) The parable of the Grain of Mustard Seed is part of an argument. "He said *therefore* . . ." If Luke xiii. 10-17, is accounted "L", then the parable of the Mustard Seed follows the parable of the Fruitless Vine which was given a year's grace. An objection to the former parable might be that a vine makes no conscious effort to bear fruit; all would depend on what was done for it; and that therefore Israel should wait for God to act. "He said therefore, Unto what is the Kingdom of God like? and whereunto shall I

liken it? It is like a grain of mustard seed which *a man took and cast into his own garden.*" Every individual Israelite had a part to play in the kingdom of God, and if he planted even the smallest seed *in his own garden*, God would cause it to become a tree in which the birds of heaven might lodge. And as with the man, so with the woman in Israel. Mark's version of the Mustard Seed points a different moral, and he has no parallel for the parable of the leaven.

(p) Mark *speaks* of "many such parables", and Luke *records* in this sequence many such parables. I think that it would be safe to say that all the parables in this block of Luke which have a parallel in Matthew connected with the Beelzebub matter or the demand for a sign belong to the same source or Teaching as the Mustard Seed.

A summary of the course of events. Continued from p. 79.

Leaving Capernaum, Jesus went about the villages of Galilee (? Samaria) and Judæa, preaching the gospel of the kingdom. On this mission he was accompanied by certain disciples, both men and women.

Later, in order to find out which families would welcome him, he sent out disciples by two and two in a peculiar fashion. These men also brought the gospel.

It was at this period that the great blow fell. Herod beheaded John. This was a hard knock to the gospel of love towards enemies. But Jesus was not dismayed.

In due course Jesus met the disciples, and went with them to the other side. Back in the old desert place, a great company came to Jesus (and ? professed their loyalty). The people fondly hoped that Jesus was the Messiah of their expectation.

The Pharisees became very anxious, and were prepared to accuse Jesus to Herod rather than risk a rising. Jesus appreciated their anxiety, and, when answering the Beelzebub accusation and the demand for a sign, used riddles, so as to avoid mentioning the names of Herod and John.

Jesus then instructed his own disciples.

CHAPTER XVII

HEROD THE FOX

THE last section in the Sequence of Mark "chronologically arranged" was "Herod's interest in Jesus" (see p. 113). Matthew and Luke both have a parallel section in the same sequence, and Luke has another "Herod section" in the sequence of the Block D of his Gospel (Mark vi. 14-16; Matt. xiv. 1-2; Luke ix. 7-9 and xiii. 31-33). Matthew says that Herod heard about Jesus *at that season*, and Luke, in his second section, says that certain Pharisees warned Jesus about Herod *in that very hour*. Herod's interest in Jesus was at a critical time. Matthew agrees with Mark in recording that Herod said that Jesus was a resurrected John, but Luke in his parallel writes, "And Herod said, John I beheaded: but who is this about whom I hear such things? And he sought to see him".

All the Synoptists agree that Herod became interested in Jesus at a time when every one was talking about Jesus, and when some were saying this and others were saying that. The point is that in our Gospels this seems to be fairly early in the Ministry, but I believe that as a matter of fact it was very late. We are reaching the end of a Teaching of the things concerning Jesus. Luke's second section is the real indication of the time. It was after the Beelzebub discussion and the popular hope that Jesus after all might be Messiah. Luke xiii. 31-33, reads:

In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence: for Herod would fain kill thee. And he said unto them, Go, and say to that fox, Behold, I cast out devils and perform cures to-day and to-morrow and the third day I am perfected. Howbeit I must go on my way to-day and to-morrow and the day following: for it cannot be that a prophet perish out of Jerusalem.

The story which was read daily in the synagogues of how Abraham took his son, his beloved son, Isaac, a three days' journey to Mount Moriah, and *on the third day* offered him in sacrifice to Jehovah, supplies both the form and the inspiration of the latter clauses of this section. But the fact that Jesus knew that if he went to Jerusalem he would be put to death fixes the time of the incident as after the decision of the authorities in Jerusalem that Jesus ought to die. And this pronouncement accounts for the widespread discussion as to who Jesus was. It was a time of crisis.

If Jesus had not gone to Jerusalem, he would not have been crucified. But Jesus had to go to Jerusalem, "for it cannot be that a prophet perish out of Jerusalem". Yet John the Baptist had perished out of Jerusalem, and Jesus had said that John was the greatest prophet ever born. But the leading Jews did not agree with Jesus' estimate of John. Josephus no doubt is expressing the current Jewish opinion when he says that John suffered as a political offender. Jesus knew that, and was determined to establish John's title as a prophet, by going himself to Jerusalem, and there completely identifying himself with the baptism of John. As we know, he made acceptance of himself

by the Jews of Jerusalem contingent upon their acceptance of the divine mission of John. They must say whether John's baptism was "of God", i.e. divine, or "of men", i.e. political.

And when Herod heard all the talk about Jesus, and how the authorities in Jerusalem wanted to put him to death, he must have seen at once that the death of Jesus would increase John's fame as a prophet, and his own unpopularity. It was good policy to do what Herod did when Pilate sent Jesus to him in Jerusalem. He allowed his soldiers to ridicule Jesus, but he found nothing worthy of death in him.

Nevertheless, Jesus established for John his title to be a prophet, which "that fox" would have stolen. Apollos knew that Jesus had died for John.

CHAPTER XVIII

THE OTHER SOURCES OF MARK'S GALILEAN MINISTRY

OUR studies have reached a point in Matthew's Gospel where his variation of the Marcan sequence stops, and also a point in our conjectured Teaching where the Galilean Ministry seems to end, but we have not yet reached the end of the Marcan Galilean Ministry. I will call the conjectured Teaching, Q^n . It follows that if Q^n was the source of part of Mark's Galilean Ministry, then the rest was based on some other source or sources. Turning again to Matthew and Luke, we find that Matthew has made a modified use of all this Marcan residuum, and that Luke has made a modified use of some of the sections, and has completely omitted others. The omitted sections, however, are nearly all found in one block. An obvious course is to treat the "omitted sections" as one document, and the "accepted sections" as another document, and then see where the hypothesis leads. The result is interesting. The "omitted sections", when taken together, give a series of narratives similar to those in Q^n , and *recorded in the same sequence*. The "accepted sections" form a document which gives a series of narratives unlike those found in Q^n , but in certain extremely important characteristics very like one another. They reveal the glory of the person of Christ; they are founded on the witness of Peter, James and

John; and they contain truths which were not to be published abroad immediately. An important detail is that Luke (against Mark and Matthew) writes "John and James", not "James and John", in these sections. I shall refer to the former of these conjectured documents as Q^{n2} , and to the latter as Q^3 , i.e. the "Three Apostles" source.

The assignment of sections to either Q^{n2} or Q^3 is generally a very simple matter. If Luke has no corresponding section, then the section is accounted Q^{n2} ; if he has, then it is accounted Q^3 . But there is in one of the sections an interesting problem. Matthew, Mark and Luke all record that Jesus asked his disciples what people were saying about him, and what they said themselves: all three Gospels give the confession that Jesus was the Christ. The words vary but the sense is the same, and the incident is related in the same relative order of events in all three Gospels. This section consequently must be ascribed to Q^3 . But Mark definitely states that the incident took place at or near Cæsarea Philippi; Matthew accepts this statement and *Luke omits it*. The statement, therefore, ought to be accounted Q^{n2} , and the question Q^3 . It follows that in reconstructing Q^{n2} , we must place immediately after the reference to Cæsarea Philippi the next section of Mark omitted by Luke; and in reconstructing Q^3 we must place before the Confession that Jesus was the Christ the next preceding section of the Marcan residuum which was not omitted, but accepted, by Luke; acceptance

by Luke being the basis of Q³. Having done this we find that Qⁿ² stated that when Jesus and his disciples were in the parts of Cæsarea Philippi the disciples asked him the question, "How say the Pharisees and the scribes that Elijah must first come?" etc. and that Q³ stated that when Jesus had got away from the multitudes which had thronged him as he went to the house of Jairus, he asked his disciples who the multitudes said that he was. The new contexts are in themselves quite satisfactory. (1) The conjecture offers an explanation of the omission by Luke of the mention of Cæsarea Philippi, and his use of the phrase "Who do the *multitudes* say that I am?" instead of Mark's "Who do *men* say that I am?" (See Mark viii. 27, Matt. xvi. 13 and Luke ix. 18.)

(2) It confirms the beautiful sequence found in Luke where our Lord comes down from the Mount of Transfiguration, and is *met* by the crowd and the distressed father whose paralytic child the disciples had been unable to cure; and gets rid of the awkward interposition of questions about the resurrection and the coming of Elijah, immediately after the vision of Christ in Glory (see Mark ix. 8-14, Matt. xvii. 8-14 and Luke ix. 36-37).

(3) It provides a section for the document Qⁿ² of a kind which corresponds in substance with the Herod the Fox section of Qⁿ (see Luke xiii. 31-33). At the heart of both these sections is the question of the sufferings of Jesus and of John.

But there remains what is really a primary question. Why did Mark (*ex hypothesi*) break the contact of the Jairus story with the question of Jesus to his disciples about himself, and the contact of the visit to Cæsarea Philippi with the question of the disciples to Jesus about Elijah? Both the breaks develop Mark's diegesis. In Q³ Jesus asked his disciples what the people were saying about him, in order to learn something from them: but in Mark Jesus asks the question simply that the disciples may themselves say what he and they knew was being publicly said. The disciples said to Jesus what others had said to Herod. In the second case, Luke tells us that Moses and Elijah spoke to Jesus about his death in Jerusalem: that is to say, that the disciples learned something about our Lord's death from Moses and Elijah. But Mark does not record this. In its place he has introduced a section from Qⁿ², in which Jesus himself tells the disciples that he must suffer, and then explains to the disciples that Elijah has come in the person of John the Baptist.

Qⁿ²

In the first column of the following Table will be found an index of the sections accounted Qⁿ², the sequence being that found in Mark and Matthew; and in the second column is an index of the corresponding Qⁿ sections, the sequence being that of the conjectured document Qⁿ.

Qⁿ²Qⁿ

Jesus is rejected at Nazareth.
 Mark vi. 1-6
 Matt. xiii. 53-58

Jesus is expelled from Nazareth.

Herod had imprisoned John and killed him.
 Mark vi. 17-29
 Matt. xiv. 3-12

Herod had imprisoned John.

Jesus sends away a multitude (5,000), and goes to a mountain to pray.
 Mark vi. 45-46
 Matt. xiv. 22-23a

The multitudes would have stayed Jesus. He prays all night on a mountain.

Jesus walks on the water.
 Mark vi. 47-52
 Matt. xiv. 23b-33

A ministry of healing in Gennesaret (N.W. shore of the lake).
 Mark vi. 53-56
 Matt. xiv. 34-36

A ministry of healing in Capernaum.

A discussion with Rabbis.
 Mark vii. 1-23
 Matt. xv. 1-20

A discussion with Rabbis.

Jesus goes to the coasts of Tyre and Sidon, but must return to the lost sheep of the house of Israel.
 Mark vii. 24-30
 Matt. xv. 21-28

Herod beheads John. The people are as sheep not having a shepherd.

Qⁿ²

Jesus cures a man, deaf and dumb (Mark only).

Jesus goes up a mountain and sits as a teacher (Matt. only).

The people glorify Jesus, and he heals their sick.

Mark vii. 31-37

Matt. xv. 29-31

The feeding of the four thousand.

Mark viii. 1-10

Matt. xv. 32-39

The demand for a sign.

Mark viii. 11-13

Matt. xvi. 1-4.

The leaven of the Pharisees and of Herod (Mark) and of the Sadducees (Matt.).

Mark viii. 14-21

Matt. xvi. 5-12

The gradual cure of the blind man at Bethsaida (Mark only).

Mark viii. 22-26

At Cæsarea Philippi Jesus says that Elijah (John) has come, and that he himself must likewise suffer.

Mark viii. 27a and ix. 11-13

Matt. xvi. 13a and xvii. 10-13

Qⁿ

Jesus prays, and in answer to their petition teaches the disciples how to pray.

Jesus welcomes the people, and heals their sick.

The feeding of the five thousand.

The demand for a sign.

The leaven of the Pharisees.

"For there is nothing hid that shall not be known."

"Herod the fox." A prophet cannot perish out of Jerusalem.

The coincidences in this Table throw light in several directions.

(1) One explanation covers all "Luke's omissions of Mark". Luke has not used those sections of Mark which are founded on Q^{n2} .

(2) We can offer a reason why Mark placed the death of John late in his sequence, and out of chronological order. If he had simply placed Q^{n2} after Q^n he would have had the second reference to the imprisonment of John after the reference to his death. As it is he is able to make Q^{n2} a narrative extension of Q^n , and thus preserve the teaching value of two presentations of the same events.

(3) Mark's record of what took place after the Feeding of the Five Thousand seems to locate the miracle on the wrong side of the lake. This is an old difficulty. The table indicates that Mark has conflated the narrative of the crowds which came to Jesus after the imprisonment of John with the narrative of the crowds which came to Jesus after the death of John. We can say then with Luke that Jesus went to Bethsaida before the Feeding of the Five Thousand, and say with Mark that he went there also after it. It was on some other occasion that Jesus sent his disciples to "the other side" and came to them upon the water. But if this be so, then the writer of the Fourth Gospel knew the Gospel according to St. Mark.

(4) Jesus went to some house in the coasts of Tyre and Sidon for the sake of undisturbed retirement. Tyre and Sidon were represented in the multitudes

of John's disciples which came to Jesus in the desert place; he had friends there. It would seem that the death of John was the reason for our Lord's desire to be undisturbed. Behind the remarkable story of the conversation with the woman, perhaps there is the wish that Jesus should leave Palestine and minister to those outside.

(5) It is possible that the cure of the blind man is a narrative exposition of the saying, "For there is nothing covered", etc.

Q³

The following are the passages which I assign to Q³.

Mark v. 21-43.	The Raising of Jairus's Daughter,
Matt. ix. 18-26.	and the Healing of the Woman who
Luke viii. 40-56.	touched our Lord on the way to the
	Ruler's House.
Mark viii. 27b-ix. 10.	"The Christ of God." "The Son
Matt. xvi. 13b-xvii. 9.	of man" must suffer and be raised.
Luke ix. 18-36.	"If any man would come after me."
	The Transfiguration. Moses and
	Elijah.
Mark ix. 14-29.	The failure of the disciples to
Matt. xvii. 14-21.	cast out an unclean spirit. The
Luke ix. 37-43a.	spirit cast out by Christ. "The
	Majesty of God."

In Luke's Gospel there is no break between the second and third blocks of sections, but in Mark and Matthew there is the short section which I have assigned to Qⁿ². Luke's context for the first and second blocks would be:

. . . But as he went the multitudes thronged him. . . . Peter said, and they that were with him, Master, the multitudes press thee and crush thee, and sayest thou, Who touched me? . . . And her parents were amazed: but he charged them to tell no man what had been done. And it came to pass, as he was praying alone, the disciples were with him: and he asked them saying, Who do the multitudes say that I am? And they answering said, John the Baptist. . . .

In this version I have followed codex D. It is very difficult to think that Mark was the sole source of the corresponding Q^{n2} sections in Matthew, and of the corresponding Q^3 sections in Matthew and Luke, because we have so much that is not recorded by Mark. Q^{n2} has already taken shape as an entity, and if Q^3 is treated as a unit, it displays a most wonderful body of Christian doctrine.

(a) The authority of the teaching is founded on the evidence of Peter, James and John, the most intimate of our Lord's disciples.

(b) The witness is as of those who look back on things which they did not understand at the time, but do understand now.

(c) Christ can raise to life "the daughter of the synagogue", but the ruler of the synagogue must first fall down and worship Christ. Christ also brings health to the people who have faith in him.

(d) The confession that Jesus is the Christ of God is the only true confession, but it involves a right understanding of the Passion and Resurrection.

(e) The Law (Moses) and the Prophets (Elijah) bear witness to Jesus as The Christ; but they are not to

remain on an actual footing with Christ, as Peter in his ignorance suggested. It was of Jesus that the voice out of the cloud said, "This is my Son, my chosen: hear ye him".

(f) In the absence of Christ and the Three Apostles, the other disciples failed to cast out a devil. *Cf.* "Apart from me ye can do nothing".

There is a greater wealth of Christian teaching in Q^3 than in Q^{n2} , and the last sentence as recorded by Luke may have been an ending. "And they were all astonished at the majesty of God". It is worthy of note that the Pharisees, who appear in a bad light in Q^{n2} , are not mentioned in Q^3 . I find no further trace of Q^3 , but Q^{n2} can be traced in the records of "Holy Week".

Q^n again becomes the source at Mark ix. 30 = Matt. xvii. 22 = Luke ix. 43^b.

CHAPTER XIX

THE DAYS OF THE ANALEPSIS

OUR Lord's ministry in Jerusalem is confined by Mark within one week: in the Fourth Gospel it is spread over five visits to Jerusalem. Matthew and Luke accept Mark's form of presentation, but they have interesting variants both in statement and sequence. Luke also has several earlier mentions of a journey, or journeys, to Jerusalem. The first mention is in Luke ix. 51. It took place when the days of our Lord's *analepsis* (elation) were being fulfilled. There are several questions to be considered. I. The basis of Mark's form of presentation. II. The historicity of the five visits. III. The meaning of "the days of his *analepsis*". IV. The relation of the events in the Johannine five visits to the events in the Synoptists' final week. V. The chronology of (a) Mark ix. 30-x. 52, with parallels, and (b) the references to journeys in Luke ix. 51-xviii. 14.

I. The sequence of Mark's record of events in his final week in Jerusalem is, I think, based on the "Herod the fox" section found in Luke xii. 31-33. Therein Jesus described his future ministry as a going on his way for three consecutive days twice over. At the end of the first three days he would be perfected; and at the end of the second three days he would perish in Jerusalem. I do not understand the original saying to refer to six days, but to two aspects of the

three days. We have already ascribed the form of the "three days" to the story of Abraham and Isaac. Isaac was sacrificed *and* received back from the dead on the third day of the journey.

Mark records the triumphal entry into Jerusalem. One day. The cleansing of the temple. A second day. The teaching in the temple, the answers to questions and the apocalypse. The third day. The apocalypse is the climax of these three days. It is a revelation of Jesus made perfect. We see the Son of man coming on the clouds with great power and glory. Mark then begins his second three days. "Now after two days was the feast of the passover." Jesus goes to Bethany, and has a meal in the house of Simon the leper. One day. He eats the last supper with his disciples. A second day. He is crucified. The third day. The climax of these three days is "the perishing of the prophet in Jerusalem".

There is little in Mark which indicates that the second three days belonged to the same week as the first three days. Luke is even more vague. He has written, "Now the feast of unleavened bread drew nigh". Matthew's parallel may be considered more definite, but I do not think that such was the writer's intention. "And it came to pass when Jesus had finished all these words, he said unto his disciples, Ye know that after two days the pass-over cometh, and the Son of man is delivered up to be crucified." The point is that Jesus had already taught his disciples to expect the crucifixion on the

third day (see Matt. xxvi. 1-2, Mark xiv. 1, and Luke xxii. 1).

II. To make use of the Fourth Gospel in a study of the factual course of our Lord's ministry will seem to many hazardous, or even foolish. I can only state my own view. The writer of the Fourth Diegesis mentioned five visits to Jerusalem, because in his source or Teaching there were five visits. The visits are factual. At least, they were factual to the best of the writer's knowledge and belief. In the same way the dialogues are factual. In the source were *sayings* addressed to individuals, to the Jews, and to the disciples, of the sort which we have already met in Qⁿ. The writer has expanded these sayings into lengthy *dialogues*, and herein we find "the gospel according to the disciple whom Jesus loved". As with the dialogues so with the works, which have become signs. We have the record of the significance of a work and not a record of the work itself. Whether the disciple whom Jesus loved was John, the son of Zebedee, or another John is, I know, an open question. The former is certainly the simpler conjecture. This does not mean that the son of Zebedee drew up the diegesis, or even saw it; it means that the diegesis contains that gospel which the son of Zebedee would have called "my gospel", as St. Paul writes "my gospel" (Rom. xvi. 25).

But granted that the record of the visits to Jerusalem is historical, there still remains the question of chronology. The crux of the question is John iii. 23-25.

And John also was baptizing in Aenon near to Salim, because there was much water there; and they came and were baptized. For John was not yet cast into prison. There arose therefore a questioning on the part of John's disciples with a Jew about purifying.

Taken by itself this section would mean that John's baptizing of Samaritans raised a questioning between his disciples and a Jew. That is simple. But it is extraordinarily difficult to connect the section with what precedes and follows. Omit it, and a chronology becomes possible. John i. 19-28 provides the witness of the Baptist's public ministry, John's Day; i. 29-end, deals with the morrows of that ministry; on the first "morrow" John *the prisoner* sees Jesus as the Lamb of God, on the second "morrow" he hands over his disciples to Jesus, and on the third "morrow" Jesus begins to call his own; then on the third day, i.e. the appointed day, Jesus manifests his own glory, and his disciples believe on him (ii. 1-11). In the next verse we find Jesus and his mother and brethren in Capernaum. So we have reached that point in the Qⁿ chronology at which Jesus left Capernaum after his break with the visiting Rabbis; we have reached "that day". In the Johannine chronology Jesus then goes to Jerusalem and cleanses the temple; and before his next visit the Jews of Jerusalem have sent to John in the prison (John v. 33). The content of the interview is found in John iii. 26-30. It might seem that our Lord's business in Jerusalem was connected with the Baptist. We are in touch with Qⁿ. I find no difficulty

in thinking that the construction of John i. 19 to ii. 11, is based upon the familiar "three days", where each day represents an appointed period. There was a Day of John, an intermediate Day of John and Jesus, and then a Day of Jesus. We have found a similar figure in Mark. There was the Day when John's sun did set, there was an interval "a great while before day", and then followed the Day of Jesus. It is good history. Nor do I find it impossible to see in the figures of John *standing*, and Jesus *walking* and *coming* to John, a picture of the imprisoned Baptist witnessing to Jesus who had sent the great gospel by the messengers to the prison. I think also that the Qⁿ ministry in the desert place and at Capernaum might well be called a turning of water into wine. But I do not like omitting John iii. 23-25. It is hard to justify omitting the verses which upset the theory. Yet their presence not only upsets the theory of the Johannine chronology, it also destroys the whole Qⁿ position. The verses mean that John and Jesus were gathering followers independently, each for himself. There were two schools, and not the upper and lower schools of one school. The seed from which the Church grew was not sown in John's garden. If the verses remain, Apollos must go. And "I am of Apollos". It may also be added that the mention of John's suffering seems foreign to the diegesis. We only want one sufferer, one Lamb of God which taketh away the sin of the world. We do not feel that John had any need to go on baptizing after he had pointed to that Lamb of God.

III. The following is Luke's first mention of a going to Jerusalem during the ministry.

And it came to pass when the days of his analepsis (elation) were being fulfilled, he (emphatic) set his face to go to Jerusalem, and sent messengers before his face. (Luke ix. 51.)

The position of this section, at the head of the fourth block of sections in Luke's Gospel (Block D), indicates that this journey may have taken place soon after "that day" on which Jesus and the first disciples left all behind them at Capernaum. Analepsis is spiritual elation, such as would be necessary for the fulfilment of a mission in the face of opposition from the orthodox and relatives. We have already noticed that the first visit to Jerusalem in the Fourth Gospel follows a statement that Jesus and his mother and brethren had come to Capernaum. During the days of the ministry at Capernaum, Jesus no doubt often visited his family at Nazareth or Cana. It is quite possible that they came to Capernaum together for the meeting with the Rabbis. So the story of a crisis may lie behind the simple words, "and there they abode not many days" (John ii. 12). There is certainly no inherent difficulty in thinking that the first journey mentioned in Luke and the first mentioned in the Fourth Gospel are the same first journey to Jerusalem; and the simple hypothesis throws light in many directions.

After the events of "that day" in Capernaum, Jesus went about the other cities and villages of Galilee preaching the gospel of the kingdom of God in "their

synagogues". Satisfied with the faith of the publicans and all the people of Galilee, he came to a great decision. He set his face towards Jerusalem. He would compel the highest ecclesiastical authorities to make a pronouncement about the baptism of John. In the joy of the Holy Spirit Jesus entered the temple, that house of prayer which God intended should be the place where those who felt themselves to be "utterly separated from his people" should be made joyful: in a word, a place meant for publicans and sinners, and all others of that class. But, in fact, the temple had become the opposite of this. The traffic in things necessary for the sacrifices and offerings was putting money into the pockets of the priests, but doing a wrong to the poor. Jesus struck the most vulnerable spot. He made a scourge of small cords, and drove out the men who did this improper and unpopular business. His action was dramatic and intentionally provocative. It was the sort of thing which a prophet in a state of analepsis would be excused doing. The action fitted the prophecy and the state of affairs in the temple management. As a challenge it was completely successful. The authorities did take notice.

In the Fourth Gospel Jesus was asked for a sign, and replied, "Destroy this sanctuary, and in three days I will raise it up". Israel's faith was indestructible, but the temple was destructible. It had been destroyed, and it might be destroyed again. But Jesus knew that there was plenty of material for the building of the sanctuary of Israel's faith. God always had his third

day of resurrection. There is no direct reference to the religious revival of those days, but we perceive the mission of the Baptist. In the Synoptic Gospels the appeal to the authority of John is definite. In later years the Paraclete brought our Lord's words to the remembrance of the disciples, and taught them all things (John xiv. 25-26). He taught them that Jesus spake of the temple of his body, and that there had been a fulfilment of the prophecy "The zeal of thine house shall eat me up". We, too, may remember that the man in the sixty-ninth psalm who was eaten up by zeal for God's house was one who had become a stranger unto his brethren, and an alien unto his mother's children. We remember "that day".

That the Nicodemus dialogue is founded on a discussion about the baptism of John and the spirit of Jesus can scarcely be questioned. Then follows the note about the ministry in Judæa, which becomes a parallel of the marginal reading of Luke iv. 44; and then (omitting John iii. 23-25) the report to John in the prison (*ex hypothesi*) that his name was being eclipsed by that of Jesus. Then the most interesting statement that when Jesus discovered that this was so he departed into Galilee, and must needs pass through Samaria. After this we read that Jesus abode in Samaria two days, and that after the two days he reached Galilee just in time to save the life of the son of an officer of King Herod. Thus on two occasions Jesus reached Galilee on the third day. On the first "third day" Jesus turned the water of John's ministry

into the wine of the gospel; and on the second "third day" he saved it when, like the nobleman's son, it was beginning to die (Vulg.—*incipiebat mori*). It would be presumably during this "third day" that arrangements were completed for the mission of disciples by two and two. One of the supporters of the mission was the wife of Herod's steward.

If it is right to identify the Lucan and Johannine first visit to Jerusalem, then we must say that Jesus passed through Samaria in going and returning. The interest of the Samaritans in John's baptism is an important question. We can say certainly that John would not have refused them. God was able to raise up children to Abraham out of stones, and the Samaritans wanted to be accounted children of Abraham. Salim was in Samaria, and John baptized at Aenon which was near to Salim. That this should have led to a discussion on the part of John's disciples with the Jews (or a Jew) is just what we should have expected (John iii. 23-25). Our Lord himself had a ministry in Samaria, and exalted the spiritual perception of a Good Samaritan above that of a Priest and a Levite, who were, in higher and lower grade, the guardians of the Law. Finally, we know that the first disciples to receive the gift of the Holy Ghost, after those in Jerusalem, were the disciples in Samaria. Taken altogether I think that there can be little doubt that John had a following in Samaria. But the vexed question of Jerusalem or Mount Gerizim as the place where men ought to worship would remain. And it is this which makes

the narratives so interesting. Jesus was refused by the Samaritans because he had decided to go to Jerusalem; in Jerusalem he proclaimed that the temple was not really God's sanctuary, and on his return through Samaria he pronounced that neither Jerusalem nor "this mountain" were essential to the worship of the Father (John iv. 4-42). After that the Samaritans received him.

It may further be noted that James and John, the messengers, were in a state of analepsis (though of a mistaken kind) when they asked whether they should call down fire as Elijah had done; and that our Lord's testimony that a prophet has no honour in his own country presents no difficulty when applied, as in the Nazara story, to John the Baptist. Jesus returned to Galilee because John was more honoured in Galilee than in his own country, Judæa. In the south John was likely to be eclipsed by Jesus (John iv. 43-45).

IV. To relate the records of the final week in Jerusalem to the record of the five visits to Jerusalem is our next task. The triumphal entry and the events of the second "three days" in Mark's diegesis belong to the final visit. The cleansing of the temple belongs to the first visit. If the historicity of the Johannine framework is accepted that is a necessary conclusion. But it does not follow that the question and counter-question about our Lord's authority belong to the first visit. The authority of John is brought into prominence at the second visit, and therefore the question and counter-question are agreeable to that visit. The form

of Luke's record is also agreeable to that conjecture. Luke first says that Jesus was teaching daily in the temple, and that while the chief priests and the scribes and the principal men were seeking to destroy him, the people hung upon him listening; and then that on *one of the days* when he was *teaching* and preaching the gospel the chief priests and scribes raised the question of his authority (Luke xix. 47-xx. 8). In this view the dramatic whipping of the temple traffickers was an isolated prophetic action. Jesus experienced the result of his action on his second visit. The authorities wanted to kill him, but the people loved his gospel. In the interval between the two visits Jesus had gone to Samaria and Galilee, and presumably told what he had done; and the Jews of Jerusalem had communicated with the Baptist in the prison (John iii. 26; v. 33).

We come now to the third visit, the feast of Tabernacles. Luke has a general parallel to what we may call the Marcan Tuesday in Holy Week. Luke's final section in this block has, however, no parallel in Mark or Matthew. But it has a parallel in the Fourth Gospel, where Jesus is in Jerusalem for the feast of Tabernacles and not for the Passover.

And every day he was teaching in the temple; and every night he went out, and lodged in the mount which is called the mount of Olives. And all the people came early in the morning to him in the temple, to hear him. (Luke xxi. 37-38.)

But Jesus went to the mount of Olives. And early in the morning he came again into the temple, and all the people

came unto him; and he sat down and taught them. (John viii. 1-2, codex D.)

To associate these two sections is not a new thing. The immediate question is whether we can find a parallelism between the doctrine and narrative of Luke's pre-feast of Passover days, and the Johannine feast of Tabernacle days.

(a) The parable of the Husbandmen (Luke xx. 9-18) and the dialogue with the Jews (John vii. 14-24).

I will send my beloved son: it may be they will reverence him.

The Jews therefore marvelled, saying, How knoweth this man letters, having never learned? Jesus therefore answered them, and said, My teaching is not mine, but his that sent me.

This is the heir, let us kill him.

Why seek ye to kill me?

The stone which the builders rejected, etc.

Howbeit we know this man whence he is, etc.

(b) And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people: for they perceived that he spake this parable against them. (Luke xx. 19.)

They sought therefore to take him: and no man laid his hand on him, because his hour was not yet come (John vii. 30.)

(c) Spies are sent to try to catch Jesus in his speech about paying tribute to Cæsar, and if successful to arrest him. (Luke xx. 20-26.)

Officers are sent to arrest Jesus, and return without him. (John vii. 45.)

And they marvelled at his answer.

Never man so spake.

(d) The Sadducees ridicule the idea of resurrection by raising a question of the Law. Jesus answers from the Law, and wins the approval of certain of the scribes (Luke xx. 27-40). Compare Mark xii, 28-34.

The Pharisees ask whether any of the Pharisees have believed in Jesus (John vii. 47). We should have expected the Sadducees to ask this question; but the Fourth Gospel does not mention them.

(e) How say they that the Christ is David's son? etc. (Luke xx. 41-44).

Hath not the scripture said that the Christ cometh of the seed of David . . . ? (John vii. 42).

(f) And in the hearing of all the people he said unto his disciples, Beware of the scribes. . . . These shall receive greater condemnation. (Luke xx. 45 to end.)

I have many things to speak and to judge concerning you. (John viii. 26.) Are we also blind? . . . your sin remaineth. (John ix. 40-41.)

(g) The story of a certain poor widow who cast into the treasury all the living that she had, and was praised by Jesus (Luke xxi. 1-4), and the story of the woman taken in an act of adultery and brought to Jesus in the treasury and not condemned by him (John viii. 3-11).

We now come to the fourth visit to Jerusalem. It was at the time of the feast of the dedication. The Jews of Jerusalem are still divided in their opinion. Some have said that he was a mad Galilean, or even Samaritan, but others have felt that they could not deny his power (John x. 19-21). The difficulty of the latter was to fit Jesus into the orthodox concept of Messiah. And Jesus would not help them (*ib.*, 24-25). After the feast Jesus went away again beyond Jordan

to the place where John at the first used to baptize. The reference to the Baptist is significant. When John was arrested, Jesus left the Jordan and withdrew into Galilee; while John was imprisoned, Jesus baptized (alternatively, not Jesus, but his disciples); and then, at the end, Jesus awaits his crucifixion in the place where John at the first baptized. "And many believed on him there." (*Ib.*, 42.)

While Jesus was beyond Jordan, the Sanhedrin met, and Caiaphas pronounced that Jesus must die. Jesus was anathema. Whether this pronouncement involved the thought of cleansing the people by the blood of the victim is problematical. In his book, *The Outcast Christ*, Mr. Phillips has stated well the case in favour of such a thought. Dr. Klausner has no comment, but the verses which follow, written to express the mind of the diegetist, imply atonement (John xi. 47-53). In any view the sentence passed was the severest possible. The name of Jesus was wiped out of the book of the living. It must never be mentioned. Three things might have prevented the execution of the sentence: Jesus might have disappeared among the Dispersion, or he might have retracted his doctrine at the trial when it came, or Pilate might have remained adamant. We know what Jesus did. "The accursed one" entered Jerusalem at the next Passover as "The blessed one". But he did not (according to the Fourth Gospel) teach much in the temple. "He departed and hid himself from them" (xii. 36b). Only his disciples knew where he was, and them he taught intensively. As for the

people, they were as they always were, expectant of supernatural intervention. They liked Jesus much better than the other Rabbis, and they, in an ignorant way, expected God to take care of him. They were excited, and wanted things brought to a head. It is at least a charitable thing to say that their demand for our Lord's crucifixion, their choice of Barabbas, and their desire to see whether Elias would come and save Jesus, all had root in the fixed idea that if Jesus was what they hoped he was God must save him.

The Johannine picture of the ministry in Jerusalem is consistent. After the death of the Baptist many of the Jews thought that Jesus was mad: some threw stones at him; but others believed him. Once Jesus had been banned it became extremely difficult for any Jew to confess him. Peter failed, although he had been warned by our Lord. In Matthew and Mark the servants of the High Priest mention the name "Jesus" in talking to Peter, but this is not so in the other Gospels. In Luke the name does not even appear on the title on the cross. If this is factual it was a concession to the Jews; but they would have preferred, "I am the king of the Jews". Christian devotion prefers that the Name which is above every name should appear on the cross.

V. We now come to the chronology of the sections in Mark which immediately precede the triumphal entry into Jerusalem, i.e. Mark ix. 30-x. end, with parallels in Matthew and Luke, and the mentions of journeys in Block D of Luke's Gospel.

The course of events according to the Fourth Gospel was, in outline, as I see it, as follows:

Not long after the coming of the Rabbis to Capernaum, Jesus went to Jerusalem for a feast of the Passover, and whipped the traffickers out of the temple. Asked for a sign to establish his authority, he replied "Destroy this temple", etc. The action was dramatic and prophetic, and in itself might be good or bad. It made many Jews of Jerusalem to think furiously. One such was Nicodemus. It had to do with the baptism of John.

After the feast the Jews sent to John in the prison. His reply is summed up in the heroic sentence, "He must increase, but I must decrease".

When Jesus went to the next feast, he knew that John had witnessed to him. Some tried to make Jesus claim an authority independent of John's heavenly mission, but they completely failed.

When Jesus was next in Jerusalem for a feast of Tabernacles, the whole position was changed. John was dead. It was no longer a question of John, but of Jesus. Jesus taught openly in the temple, and many Jews believed him, but the priestly party was determined to go to any length to stop him. Their first step was to excommunicate any who said that Jesus was the Messiah. Inasmuch as Jesus never said that he was the Messiah, this decision was quite abortive. But Jesus knew from this feast onwards that he would be put to death if he appeared in Jerusalem and persisted in his teaching.

Our Lord's next appearance in Jerusalem was at the feast of the dedication. Many Jews wanted to believe in Jesus, but they could not understand how Jesus could be messianic (anointed with the Spirit of God) and yet refuse to say that he was Messiah. They wanted him to say plainly whether he was the Messiah, and Jesus persistently referred them to his works. Divine sonship is a sonship of Spirit. First the Vision, and then the Voice, "Thou art my Son".

After that feast Jesus dwelt beyond Jordan in the place where John baptized at the first. While he was there Caiaphas banned him. For that reason Jesus walked no more openly among the Jews, but tarried with his disciples in a city called Ephraim, "near to the wilderness" (John xi. 54). Then "six days" before the Passover he came to Bethany, where Lazarus (Eleazar) was, whom he had raised from the dead; and then on the "morrow" Jesus replied to Caiaphas by entering Jerusalem in dramatic and prophetic fashion, seated upon an ass, as pictured in the famous prophecy. The people responded nobly, and gave him a royal welcome. Jesus at once disillusioned them by saying that he must be crucified, and then hid himself with his disciples till the hour came.

That is a sketch of the course of events in the Fourth Gospel, but it is not seen in the Synoptic Gospels. Much depends on the banning of Jesus by Caiaphas. Was he brought under a curse? St. Paul's language implies that he was, e.g. Gal. iii. 13-14 (see also *The Outcast Christ*, pp. 39 ff). In Mark Jesus discourses

with Pharisees and Sadducees *after* the triumphal entry. If Jesus had been already banned and his confessors excommunicated from the synagogue, Mark's picture is historically impossible. But we have seen that his sequence is founded on an anagram of "six days". It is not chronological.

In a section before "the six days" Mark records:

And they went forth from thence, and passed through Galilee; and he would not that any man should know it. For he taught his disciples, and said unto them, The Son of man is delivered up, etc. (Mark ix. 30-32.)

With this we may compare a verse in the Fourth Gospel, and a verse in Block D of Luke's Gospel.

Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with his disciples. (John xi. 54.)

And it came to pass, as they were on the way to Jerusalem, that he was passing through the midst of Samaria and Galilee. (Luke xvii. 11.)

In the last verse quoted, Jesus seems to be going north, although on his way to Jerusalem. There is one explanation which covers all three verses. Between the feast of dedication and the Passover, Jesus paid a farewell visit to his friends in Samaria and Galilee. The days of itinerating and preaching publicly were over. He taught his disciples. Then having returned to the place where John baptized at the first, Jesus taught the people who came to him there. The devoted

mothers asked him to bless their children. The question about divorce has no parallel in Luke, and may be accounted Qⁿ². All the other sections are convenient to the season.

There is really no difficulty in timing Mark's secret visit to Galilee near the end of the ministry; and if we agree with the record of the Fourth Gospel that attempts were made on our Lord's life at the previous feast of Tabernacles, then we have the right background for the Beelzebub sections, and what follows them, in Block D of Luke's Gospel. The people knew that the chief priests and elders had tried to get hold of Jesus when he was in Jerusalem for the feast of Tabernacles. The people saw that Jesus was nevertheless undismayed, and was still performing miraculous works of healing. Therefore the people became expectant that Jesus was the Messiah *of their hope*. The Pharisees saw the danger of this expectancy and became very anxious lest there should be some popular demonstration leading to the shedding of more Jewish blood. Jesus also knew the danger, and therefore spoke in public by riddle-parables, and so avoided mentioning John and Herod by name. But Jesus was determined to challenge the authorities in Jerusalem again. He was prepared to seal with his own blood the right of his loyal friends, the publicans and sinners, to a place in the kingdom of God, as John had promised them. On his way to Jerusalem, he taught in the cities and villages. There were those who tried to dissuade him by recalling the futility of a previous mission of

Galileans to Jerusalem. When Herod was told what Jesus was doing he became angry.

But I have a baptism to be baptized with; and how am I straitened till it be accomplished! (Luke xii. 50.)

Now there were some present at that very season which told him of the Galileans, whose blood Pilate had mingled with their sacrifices. (Luke xiii. 1.)

And he went on his way, through cities and villages, teaching and journeying on unto Jerusalem. (Luke xiii. 22.)

In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence: for Herod would fain kill thee. (Luke xiii. 31.)

That Block D of Luke's Gospel contains many sections from Luke's special source "L" is manifest. But I am convinced that apart from the "L" sections the Block has a chronology. We read of the things which happened in the days of the Analepsis. The reason that the sections appear to be so fragmentary is that the connecting-links are in Block C. Mark used them for the purpose of his diegesis, and Luke followed Mark. The secret visit to Galilee is a case in point. It has its parallel in Luke at the end of Block C, but it actually took place in time towards the end of Block D. Herein was a difficulty. Luke overcame it by giving the happenings on the secret visit *without recording that they happened on a journey*. That they were incidents on a journey is learned from Mark and Matthew only.

Every catechetical instruction of the things concerning Jesus must have dealt with the Triumphal Entry, The Last Supper, The Trial and the Cruci-

fixion. This doubtless accounts for the variants which we find in our Gospels. It would be a reasonable conjecture to say that the Qⁿ Teaching is to be found in Luke, and that the variants in Mark and Matthew are from Qⁿ². This would apply particularly to the ecclesiastical trial, and the details of the crucifixion.

CHAPTER XX

A FINAL SURVEY

THE line of inquiry followed in these studies leads to the general conclusion that the preaching and sufferings of John the Baptist were (historically stated) the occasion of the ministry of Jesus. John did prepare the way for our Lord, but he did not do so consciously; he did believe in Jesus, but not in the same sort of way as St. Paul believed in Jesus. Somewhere between the Baptist and St. Paul stood for a time Apollos.

The word of God came to John in the wilderness. That was the beginning of the gospel. John sowed the seed. The harvest did not come at once: there were stages of growth. First the blade, then the ear, and then the full corn in the ear. But the growth was not a human operation. "The earth beareth fruit of herself." John saw the blade; but St. Paul saw the full corn in the ear. Perhaps we may say that Apollos saw the ear. There are many who would applaud the farmer who did not worry himself about the way in which the seed grew, but just put in his sickle because the harvest had come. This parable is peculiar to Mark, and might be taken as a parable of his diegesis. But Luke was not satisfied with Mark's diegesis, and wrote another in order that Theophilus might know the certainty concerning the things wherein he had been instructed. Luke shows the growth, and the

growth of the Faith is a very important matter to a Church which says things about Jesus which he did not say himself. A doctrine of the Holy Spirit is essential.

Among the first people to teach methodically the things concerning Jesus were disciples of John. They knew what Jesus had suffered for the kingdom of heaven and John's sake; they disbelieved that Jesus was anathema; they believed that Jesus was a true Jew, that the spirit of Jesus was "holy"; they believed what Jesus had taught about divine sonship, and saw that in that spirit of sonship alone Israel could be God's son and save the world: but I doubt whether Apollos, before he met Aquila and Priscilla, would have called Jesus The Son of God in a Pauline sense. He had yet to learn that Jesus was the fulfilment of all the Law and the Prophets, and to identify the Son of God on earth with the Son of man in the heavenlies. Yet I do not think that Apollos had to unlearn any single thing that he had previously learned and taught of the things concerning Jesus. And this thought is confirmed by the structure of the Synoptic Gospels. Qⁿ is (*ex hypothesi*) a Teaching of the sort which Apollos used in his earlier days. It exists in the first three diegeses. But its material is so disposed that it confirms the teaching of the greater Apostles.

It remains to note briefly the place of Qⁿ in the structure of the Gospels.

Qⁿ is Mark's chief source. He has taken certain sections which in the original Teaching were closely

connected with John the Baptist, and made them the basis of what I have called anagrams. With these he has incorporated Q^{n2} and Q^3 . The result is a presentation of John as Elijah, and Jesus as Messiah. Elijah prepares the way for Messiah, and anoints him. Then Messiah fulfils his work. There is no hint in this Gospel that Jesus said, did or suffered anything because of John; Mark keeps our eyes fixed on the person of Jesus, and the mystery of Jesus, Mark's omission of the Great Teaching in the desert place is deliberate. He is concerned with the spirit of Jesus rather than the words of Jesus. Mark's Gospel is a creed. It is a gathering of the harvest.

Luke knew Mark's diegesis. Nevertheless, it seemed good to him to draw up another. He has made a more open use of the Q^n material and treated it in his own way. But he has preserved nearly all of Mark's treatment of Q^n . The exception is the more noteworthy. Luke does not attach the unpardonable sin to the scribes from Jerusalem. The gospel according to Luke is that we should love our enemies and never despair.

The Q^n explanation of the form of Luke's Gospel might be put thus: The sequence of the sections in the blocks which have a Marcan parallel was determined by Mark; and the sequence of the other sections is the original sequence of Q^n , into which Luke has fitted the matter from his other sources. In the second block of unparalleled sections there is very little continuity of narrative, but there is a very beautiful continuity of thought. For example: when a certain scribe be-

came a babe, and admitted that the Good Samaritan had kept the Law better than the Priest or Levite, then a revelation was made to a wise and understanding man.

Matthew knew Mark's diegesis, and has used practically all of it. But he has done much more than that. Unlike Mark, he has made use of the "words" of the Qⁿ Teaching. But as we read them we perceive that they are not words addressed to the troubled followers of a persecuted Baptist, but the commands of the King in his Kingdom. Matthew knew that Jesus had made the religion of the Jews a religion for the world. The climax of his argument is magnificent. In the Jews' religion Israel was God's son, His first-born; and the character of God had been impressed upon the patriarchs by a threefold revelation. Upon Abraham had been impressed divine fatherhood; upon Isaac divine sonship; and upon Jacob divine heirship. Israel was another name for Jacob; and Jacob inherited the right of the first-born not by birth, but by the free spirit of God, *who can choose whom He will*. John the Baptist had preached that God could raise up children to Abraham out of stones, but the climax of Matthew's diegesis is that God wants all the nations for his sons. The character of God which had been impressed on Abraham, Isaac and Jacob remains the same, but it is no longer attached to patriarchs: the nations are to be baptized into the Name of the Father and of the Son and of the Holy Ghost. Matthew denationalized the Jews' religion.

On the construction of Matthew's Gospel Q^n throws an interesting light. Matthew's sequence of record is, generally speaking, that of Mark; but he has some variations from Mark's sequence, and these all occur before his Chapter XIV (Streeter, *op. cit.*, p. 161). This is a matter which calls for explanation. If we remove from their contexts the blocks of sections Matt. viii. 19 to end, and Matt. ix. 18 to xi. 1, we find that the rest of Matt. iii. to xiii. is recorded in the sequence of Mark or Q^n , with one remarkable exception. Matthew has placed the Message from the prison between the third and fourth little stories, Mark and Luke having the five stories in one block. We may now replace the two blocks which we temporarily removed, and note their value to the diegesis. We have already seen that the first block records evidence in favour of Jesus before the record of opposition to him. The second block provides the matter for John to hear (diegetically) in the prison. John *heard* that Jesus had raised Jairus's daughter from the dead. There is no instruction in Matthew, as there is in Mark and Luke, that the miracle should be kept secret. John *heard* that two blind men had confessed their faith in "the son of David", and that the multitudes had marvelled, saying, "It was never so seen in Israel". And chiefly, John *heard* in the prison that Jesus had seen with sorrow that the people were as sheep without a shepherd, and had founded his Church. It would seem that Matthew was doing for the Church what Aquila and Priscilla had done for Apollos. He

was adding knowledge to knowledge. But once Matthew had made John a potential Christian it became a diegetical impossibility for John's disciples to come and ask Jesus the question about fasting. They would have had no doubt on the matter. By changing the sequence of Q^n , and placing the first three stories before the Message from the prison, Matthew has been able to provide instruction both for the disciples of John and for their master.

The conjecture that the Synoptic Gospels are founded on catechetical instructions of the things concerning Jesus has in itself no difficulty. We find many questions and answers in our Gospels. We know that such instructions were given. But whether a case has been made out for Q^n , Q^{n2} and Q^3 is for others to say. Even if they were accepted, other sources are needed. We still require a Collection of the sayings of Jesus, and some Book of "Christian Wisdom". Of the existence of this there is evidence. It would seem to have included the Woes or Lamentations, and the explanation of the parable of the children playing in the market. And so we come to the myths and genealogies. The word "myth" has a bad flavour: it too often means to us a thing which is not true. Nevertheless there are good myths as well as bad ones. A good myth is one which appeals directly to the imagination, and at the same time teaches truth. Naturally what appeals to one man may not appeal to another. For my own part, I have always loved the story of the Angel and the heavenly host who sang in the skies

when Christ was born in Bethlehem. But before I became engrossed in these studies I had no particular love for the story of the miraculous birth of John the Baptist. I did not see why the Angel insisted that the child should be called John. I think that I understand the story better now. That so great a prophet as John should have sprung from priestly stock was, indeed, a miracle. The priests were mostly Sadducees, and that sect had the least spiritual force. It was worn out. Yet so it was ordained of God. A child was born to a priest who was old, and his wife well stricken in years. And, because this child was to be the only sign to the men of his day and generation, his name had to be John (Jonah). But it was Jesus who quickened the ministry of John into life. And so Elizabeth says truly, "For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy". And there is the story of Simeon. This old Jew wanted something better than a gospel of salvation for to-morrow, when he would be dead; he wanted to see Israel saved while he was yet alive. And when he held the infant Jesus in his arms, he knew that he had what he wanted—the gospel of salvation for to-day. "Mine eyes have seen thy salvation."

A LIGHT TO LIGHTEN THE GENTILES
AND THE GLORY OF THY PEOPLE ISRAEL

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Acts xviii, 24-28. Translated from the Codex Bezae by Canon J. M. Wilson (*The Acts of the Apostles*, p. 85)

Now a certain Jew named Apollonius, an Alexandrian by race, a learned man, came to Ephesus; and he was mighty in the scriptures. He had been instructed in his own country in the word of the Lord; and being fervent in spirit, he spake and taught carefully the things concerning Jesus, knowing only the baptism of John. He began to speak boldly in the synagogue. But when Aquila and Priscilla heard him, they took him unto them, and expounded the Way unto him more carefully.

Now certain Corinthians were sojourning in Ephesus, and having heard him, they exhorted him to cross with them into their own country; and when he consented the Ephesians wrote to the disciples in Corinth that they should receive the man. And when he sojourned in Achaia he helped them much in the churches, for he powerfully confuted the Jews, reasoning publicly, and showing by the scriptures that Jesus was Christ.

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